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A
TREATISE
OF *Thomas Weller*
Morrell Philosophie:

WHEREIN IS CONTAINED
the worthy sayings of Philosophers
Emperours, Kings, and Orators: their lives
and answers: of what lineage they came:
and of what Country they were: Whose
worthy Sentences, notable Precepts,
Counsels, and Parables, doe
hereafter follow.

First gathered and set forth by *William*
Bauldwin, and now the sixt time since
inlarged by *Thomas Palsfreyman*,
GENTLEMAN.

PROVERBS 2.

*If wisdome enter into thine heart, and thy soule delight
in knowledge, then shall counsell preserve thee, and un-
derstanding shall keepe thee.*

LONDON:
Printed by *Thomas Snodham*.

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TO THE RIGHT
Honourable Lord, *Henry*
Hastings, Earle of Huntington,
Thomas Palfreyman wilbeth
increase of grace, honour,
and prosperitie.



Although I haue beene already sufficiently
perswaded that your Honour, euen from the
Cradle, hath beene trained vp in the path-
way of vertue, and (according to the profes-
sion of a godly and true Christian) hath re-
ceiued instructions, as well in the sacred Scriptures, as also
otherwise in prophane learning: the knowledge of both
which, with age, hath so largely growne, that you neede not
my helpe and furtherance for the keeping of those things the
better in memory which you haue with such diligence
read: yet hauing an eye to your state, vpon whose shoul-
ders, in time, some charge of this Common-wealth is like to
leane, as commonly is hapneth to all Noble men, but most
worthily indeede to those whom God hath endued with the
gift of vnderstanding and knowledge. I thought it not vn-
fit to present vnto your Lordship, this little Booke, entituled,
A Treatise of Morrall Philosophie, very expedient to
all estates, but most necessary, as Aristotle saith in his
Ethniks, to those that by vertue of knowledge shall haue

The Epistle Dedicatorie.

the gouernance of a Common-wealth, which ought not onely to haue good wils to doe well, but also exactly to know and search out with diligence a ready way and meane whereby they may at all times, as with a dearely beloved familiar (either in heart or in hand) receiue such aduertisements and godly counsailes, as shall neuer seeme to swerue from such intensions as be grounded in an honest and godly will: that thereby not onely the true order and high estate of Princes, of Nobility of Honour, of Iustice, and such other like vertues may effectually be knowne: but also of such be rightly vnderstood, put in vse and practised, by their due and peculiar offices, to the common comfort and commodity of their Country, purchasing to themselves the fauour and blessing of God, and gathering together the incomparable treasures of a faultfull and true heart, euen prayer and praise, or paine and losse of life, if neede shall so require.

Of which things forasmuch as this my labour doth intreat, and you of a godly disposition thereunto inclined, and like also hereafter to put in practise. I thought it good to Dedicate this my poore trauaile vnto your Honour, that it might the rasker creepe forth vnder the safe conduct of your goodnesse vnto the hands of others, that likewise are bent to seeke forth and follow such godly counsailes and witty sayings as are in this present Treatise contained, to the increase of vertues and furtherance of all such good and lively motions as shall at all times redound to the glory and praise of God, and to the necessary reliefe, ioy, and comfort of the Common-wealth.

Your Honours in all dutie,

Thomas Palfreyman.



TO THE READER.

EOrasmuch (most gentle and vertuous Reader) as it fortun'd me of late (being in the Country (to be in company with my very friend, and finding in his hand a booke, wherewith he was passing the time, (entitul'd *A Treatise of Morrall Philosophie*) which because I had not before seene, I desired to haue it to read. And when I had partly read, not onely of the Philosophers liues and answeres, but also of their good Precepts, godly Counsailes, and wise Sayings, I was much in loue therewith, and most heartily desired it of my friend, till such time as I had thoroughly read it. That done, I called to remembrance the like worthy and notable sentences & good counsailes, that I had often read in diuers and sundry other works. And to the intent by placing them together, I might the better keepe them in memory, and effectually bestow some small part of my time in such kinde of exercise as should be to the glory of God (who is the author of all goodnesse, and furtherer of all good workes: and for the auoiding of that pestilent and most infectious canker, *Fallnesse*, wherby is ingendred, as we commonly see by experience, such infection as shortly destroyeth both soule & body) I tooke in hand this small enterprise, which by Gods grace I haue finished. And after I had once again examined the said Booke, and truly noting the effect of euery Chapter, wherefore they were written, whether they were

To the Reader.

of themselves perfectly one matter, or one mingled with another, I found not onely in the one, but also in the other, such singular pleasure and earnest prouocation of often reading, that as a man euen in the midst of a pleasant and faire garden, enuironed with banks, beautifully set and garnished with all kindes of most delicate and dainty sweet flowers, and at liberty as him liked to take or refuse: so there I found plenty and great store of such lowly pleasures as I listed to embrace: I did then confer one sentence with another, throughout the whole Booke: and as I vnderstood the matter, I placed it in the right Chapter: As if the Chapter did chiefly speake of God, of the Soule, or of the World, and so forth; such precepts, parables, and semblables as I found, were displaced and set abroad among sentences of diuers and sundry matters (and also those other necessary sayings, that I had gathered together out of other Authors) I rightly placed, not onely in Chapters, but also the sentences agreeable one to another, as a man would familiarly tell a tale.

I haue also drawne into summaries the effect of euery Chapter, and where I had at the beginning of my first worke (namely this Treatise) omitted and left out certaine Chapters (set forth by Mr *Bauldwin* the first author thereof,) which did shew how Philosophie began: of the three parts of Philosophie: who were the Inuenters thereof, and the manner of teaching the same, as also the Philosophers liues and answeres, notwithstanding their excellency and goodnesse, as I alwayes worthily haue and will giue them their due commendation and praise, in consideration of their necessary, honest, and godly kinde of doctrine, so pithily and learnedly set forth as before mentioned: for I had selected and chosen out a great
number

To the Reader.

number of good counsailes, witty and godly sayings of the Philosophers, learned men, and noble Princes, like vnto the others (with their precepts also and witty sayings) by him before gathered & put forth, doubting much that if I should haue ioyned the said number of sentences to the whole summe of this Treatise, it should not onely, as appeared to me, haue seemed ouermuch to be enlarged, but also the more vnhandsome of the reader to be carried. Yet notwithstanding, since both the fourth and fift edition of this worke from my hand, although at those times not a little enlarged, with most familiar sentences, very notable and excellent, accordingly in their right places bestowed, with the addition also of certaine omitted Chapters at the beginning of the Booke, with the putting to likewise, although but briefly, the liues of certaine other Philosophers, Emperours, Kings, and Orators, not mentioned before in his Treatise, their names, of what lineage they came, and their sentences also following in their places, but also now againe the seauenth time, seeing the estimation of the work, and the great pleasure that all men haue worthily therein, for the variety of such delightfull matters, as in it is contained, tending to diuers purposes, neither yet any let or incombrance, being easie to be carryed: I haue the seauenth time, as the breuity of time would permit, endeauoured my selfe gladly, as I might, to satisfie the godly Readers minds, not onely with the like collected sentences as before, conueniently and duely placed throug hout the Book: but also certaine other whole Chapters of sundry and effectuell causes, both touching vertue and vice, as also of the state of mankind, of mans conscience, and such like, to the number of seauen or eight, orderly set amongst other Chapters, as the effect of their cause duely requireth, beseeching thee (most gentle and friendly

To the Reader.

Reader) that although among these my simple doings thou shalt finde me too grosse, rude, and vnlearned, barren and void of all such liuely graces and good gifts as indeede should rightly be full fraughted in the braine and vnderstanding of him that should take any such worke in hand, to the contentation and well pleasing of most men, & specially of the learned reader (whose eyes are wide open quickly to espie out such faults as are indeed worthy of reprehension,) I shall therefore most heartily desire thee, fauourably to beare with me, and with thy good contented minde, friendly to accept the ground of my earnest good will, where I haue (as before writt'n) but little altered, and as appeareth more slenderly finished the said Treatise: which is (if it be any thing at all, worthy but of small commendation, in comparison of the witty and learned handling of the other.

Vnto the author whereof (M^r Bauldwin) I yet still (as before) gladly and most heartily refer the whole commendation and praise, considering that by him, and through his godly diligence, I had first occasion to write, whereon I haue (I trust without offence to God) honestly spent my time, if time herein well spent be good, and worthy the acceptation of God, (although for so small a cause and little sparke of vertue. I haue her good occasion to commend vnto thy remembrance, with most humble desire, that not vnkindly, or as an vnstable friend or enemy to vertue, thou continue what God alloweth: vnto whom, and vpon whose diuine will should onely depend all our wils, our whole obedience and faithfull seruice, euery man according to the gift of God and his vocation: by whom, in consideration of his ineffable goodnesse and loue towards vs (who onely weigheth and gladly accepteth the good intents of the heart) wee are either

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To the Reader.

of vs encouraged without feare boldly to represent and returne vnto him such liuely fruits of his grace (whatsoever they be) more or lesse, as hee hath mercifully grafted in vs, being the author and onely giuer of all good things, our onely patrone, our straight way, and onely marke of very felicity: from whose order and most holy will whosoever in any thing writeth one inch or naile breadth, he goeth beside the right path, and wandreth out of the way.

I haue therefore good hope, that there is no Christian, or one that indeed hath professed the good rule of Christ, (except he be an hypocrite or a dissembler) specially hauing the blessed benefit of God, the gift of vnderstanding and knowledge, by vertue whereof his mind should alwaies seeme in such wise to be so strongly fenced and armed with wholesome precepts, honest opinions, and godly intentions, throughout all his conuersation and working, that will at any time, or for any thing, and specially for a good thing, malicious or spite his friend or brother: and instead of friendship to purchase him enmitie, or to make of his friends his foes, though he should loose thereby (if the case so neere touch him) a great part of his owne praise and glory. For if in all our good intents we doe reuerently examine the dignity, state, or condition of our calling, straitly entering into iudgement, rather of our owne iust causes, professing and duely (either to the supplanting of vice, or erection of vertue,) then rashly to stumble at other mens matters, to what end in effect I pray you, should all our diligence and study be, during our liues, that haue professed Christ, but ioyfully to winne and allure, according to our knowledge, by our continuall trauaile, by our counsailling and faithfull working if it were possible, all men to a Christian and godly life?

should

To the Reader.

should it once appeare through our sufferance, that any poysoned euill should possesse and infect our hearts to the contrary, that through either negligence or wilfulnesse in deceiuing our selues we will loyter, delay, and dally with the time, with our duties, and with the gifts of Gods grace.

Should not the remembrance of our selues, what we are, & what we haue bin, be in vs continually quick and liuely? What haue we, that we haue not receiued? or to whose glory should all such gifts as we haue receiued be employed? Is there any thing in vs at all, touching properly our own nature, wherein we should reioyce or seeke to be magnified, either with the gifts of grace to purchase worldly exaltation, and not rather giue vnto God his due honour, and be out of all doubt, that whatsoeuer we doe, or howsoeuer we examine or iudge of our selues, the truth of God endureth, his iudgements are true, and according to his truth our doings (by him) shall be tryed, and most straightly iudged? We enter not into iudgement one with another: I iudge no man, neither let any man iudge of mee, but rather pray for mee, and I will most heartily pray for all men, that God of his infinite mercy and goodnesse will vouchsafe to giue vnto vs his vnworthy seruants, the spirit of humblenesse and feare, and graciously to illuminate our eyes, that we may see euery good and perfect gift to be giuen vs of him from aboue, to be receiued & vsed with thankgiuing, and that in his diuine presence it may alwayes and in all things appeare, that our profession and rule hath nothing to doe with the cursed spirit of enuy and strife, scornfulnesse or disdain, & the like workes of iniquity: for where such lothsome companions beare rule and are guides, there truely the wisdom & grace of God hath no place, but the wandring spirit

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spirit of vnstable, and all manner of euill works, whereby is ingendred forgetfulnesse and an vnthankfull life to God, as experience oftentimes and in diuers things hath approued.

And this is further greatly to be lamented, that where the godly intent, and diligent trauaile of diuers men, according to the gift and grace of God, hath beene imploied and set forth to the furtherance of vertue, knowledge, and pietie, either touching themselves, or for others commodity, if it hath chanced to come to the ouer-looking and handling of some curious or scornfull person, finding it vnpicked, empty, barren of eloquence, void of profound learning, excellency, dainty or fine perfection. (although in some godly matters such exact diligence and nicenesse needeth not, so that the cause of God to his glory be chiefly and simply pretended and considered,) it hath seemed vnto them so loathsome, grosse, and vnsauory, so far contrary and disagreeing vnto their delicate and dainty diet, that not onely they themselves euil brooking and reiecting it, as vicious, vaine, or foolish, but also contentiously and by their busie inforcement hath kindled in others the like hatred and contempt of such godly purposes, to the great discouragement of faithfull and willing hearts, happily with good desires inflamed to seeke the praise of God, and to traine by their godly endeouour vnto their fellowship, some at the least to tread in the path-way of honesty, which leadeth vnto most certaine and euerlasting felicity, the iust reward of God, most gracious and blessed, prepared for euer vnto all the faithfull laborers and workmen in his iust cause.

This I haue noted, not as though I with the like occasion should be any thing offended, or feeling my selfe pricked, should swell or stomacke against any man,

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nam, no truely, but onely because the remembrance of such things (not a little lamented of many) came into my minde, which I haue something touched, I trust in such wise, that I haue not iustly kindled offence against any man. But if there be any (as in manner before rehearsed) that contrary to the vertue of their good gifts and calling, (through the Diuells slighthe inuasion and forgetfulnesse of the charitie of God) maliciously will depraue, spurne, defile or spot these my simple doings, or proudly extoll the glory of their owne excellency, through dispraise or spite of this that I haue thus rudely wrought: notwithstanding (I say) such ingratitude and vcharitable attempts, without minding of other reuengement, I doubt not but in the end God who is mercifull, gentle in reforming, and alwayes ready to further his good works in them already begun, to the encrease of his glory, will send them a more sure and perfect guide, will giue them grace to be more thankfull, and better to vse his benefits, remembering thereby the goodnesse and perfect will of God, that as there are diuers gifts, and diuers manners of operations in men, so there is but one spirit, and one God that giueth and worketh all in all.

And the gifts of the spirit of God are giuen to euery man to no other vse but to edifie withall, louingly to helpe one another, to comfort & incourage one another, and euery man to reioyce at anothers well-doing: for hee suffereth and is curious, it enuyeth not, it swelleth not, it seeketh not his owne, but reioyceth in all goodnesse and truth; yea, it suffereth and endureth all things, to the onely glory and praise of God, who truely doth know, that when I tooke this Treatise in hand, I minded nothing lesse then therein to be curious, to enter into comparison with any man, or pretending herein any iust imperfection, arrogantly to reforme

To the Reader.

reforme other mens doings, or yet to seeke thereby any preferment, praise, or glory, but onely for mine owne commoditie & pleasure. At the first, with small trauaile and little study I speedily passed it through, which notwithstanding, after I had thus simply ended, being seene, read, and thoroughly examined of others, who also noted the order of the alteration, what worthy sentences of diuers matters I had gathered & put in their due places, to the edifying of the Reader, to the increasing of Vertue and ciuill honesty, what incomparable delight, godly solace, and comfort of mind there would be found, considering the variety of good sayings and godly counsailes, and how profitable they should be to all estates and degrees of men: they did not a little encourage me, but most earnestly desired me in such wise to finish it, that it might be put forth to the vse and commoditie of all men: and that my diligence herein (although it be but little) should not lye hid onely for mine owne purpose or priuate delight, but that I should with good will, as a common friend or seruant generally to all men, seeke their profit, and at all times doe them pleasure. Whose gentle requests I haue most heartily fulfilled, wishing that it were in no lesse good order set forth, then the excellency and goodnesse of the matter requireth.

But I yet beseech thee gentle Reader, fauourably to take in good part this my simple doing, and rather imbrace this little Booke for the worthinesse of the good counsailes and witty sayings therein contained, then to refuse or neglect it, because it is neither finely nor wittily handled, and at the least haue this alwayes in remembrance that a good thing through the vertue and excellency of it selfe, doth at all times and in all places (with small setting forth) sufficiently appeare to be of all good men worthily imbraced. And
although

To the Reader.

although (good Reader) that Philosophie, and the sayings of the Gentiles are not to be compared with the diuine and most holy Scriptures, yet are they not vtterly to be reiected and set at nought: for wee be (if we will seeme to credit the mindes of holy Doctors,) exhorted to the reading thereof, as appeareth plainly by the example of S. *Augustine* in his Booke, *De doctrina Christiana. Cap. xl.* when he writeth of Philosophers, and chiefly of *Plato* his sect, declaring that if they haue spoken ought that is true & appertinent to our faith, we ought not onely to beleue it, but also to challenge and retaine it, euen as our owne from other men, who are indeed no right owners thereof. So that it shall be lawfull to credit, not onely that which is contained in the sacred Bible (which is the very perfect and true word of God, and the touchstone whereby all truth is tryed) but also all other good doctrines and sayings agreeable to the same, whether they be of Christians, Gentiles, or of Philosophers (as they are here called,) or of what nation or name soeuer they be vnder the Sunne.

And to conclude (louing Reader) I most humbly beseech almighty God, that he of his most deere and tender mercy wil vouchsafe abundantly to bestow vpon vs (his chosen children) the gifts of his grace, that like as we haue possessed his rule, and haue put vpon vs the badge and outward signe of Christianity, and haue made (as we vse to say at the Font-stone) a great and solemne vow, vnfainedly to follow, as holy and liuely members, his blessed word, and most holy commandements, and vtterly to renounce the cursed enemies of his immaculate and vndefiled Church (namely the diuell, the world, and the flesh,) and also being of our selues but earthly, sloathfull, and sluggish, and altogether vnapt to the exercise of any goodnes, so to inspire

To the Reader.

inspire vs with the grace of his holy spirit, and to kin-
dle in vs such a zeale and feruent towardnesse to the
remembring and fulfilling of this holy profession and
chargeable vow, and to vnderstand and deeply con-
sider of the sacrament, what diuersity there is between
the flesh and the spirit: what mortification of fleshly
lusts, burning of sin, and what rising againe into new-
nesse of life is spiritually represented: and so like new
borne children and perfect Christians in our conuer-
sation to shew our selues, that generally and before all
those, whom wee call Gentiles or Heathen (whose
godly sayings, and good counsailes hereafter follow)
our liues and Christian conuersation may so clearly
shine vnto them, that the rayes and bright shining
beames of our godly examples, kindled in vs, and com-
ming from the euerlasting light of all worlds, euen Ie-
sus Christ our head (who mightily poureth the light
of his grace into his members, and with power vtte-
reth strength, according to the measure and quantity
of faith) may so comfortably appeare vnto them, and
among them, that so many as are called, and be lambs
of his small flock (dispersed here and there throughout
the whole world, and chosen to saluation before the
foundation of the world, and are only hid to himselfe)
may be I say, by our vnspotted liues and daily prayer,
the sooner trained vnto the feeling of Gods vnspeake-
able mercy, in the bloud and death of Iesus Christ, his
Sonne and our Sauour: and that they may euen from
their very hearts, confesse (they with vs, and we with
them) the true Catholike faith, and so to trade our
selues the one with the other in holinesse and righte-
ousnesse all the dayes of our liues, to the glory of God
the Father. *Amen.*

Thomas Palsfreyman.

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A TREATISE OF Morrell Philosophie.

THE FIRST BOOKE.

Of the beginning of Philosophie.

Cap. I.



Time perhaps (seeing wee intend to speake of a kinde of Philosophie) will moue this question, more curious then necessary: where, and how Philosophie began: and who were the inuencers thereof: and in what nation: Of which, As there is so great diuersitie among Writers, some attributing it to one, and some to another: as the Thracians to Orpheus, the Grecians to Linus, the Libians to Atlas, the Phenecians to Oecchus, the Persians to their Magos, the Assyrians to their Chaldees, the Indians to their Gimnosophistes, of which Budas was chiefe, the Italians to Pithagoras, and the French-men to their Druides: bringing each one of them probable reasons to confirme herein their opinions: It shall be hard for a man of our time (in which many writings are lost, or at least hid) fully herein to satisfie their question. Nevertheless for as much as God himselfe (as witnesseth our most holy Scriptures) is the Author and
beginning

The first Booke.

beginning of wisdom, yea wisdom it selfe, which is called of the Philosophers, Sophie: therefore I suppose that God, who alwayes loued most the Hebrewes, taught it them first. If ye aske to whom: I thinke (as also testifieth Iosephus) to his Seruants, Noe and Abraham, who after in their times taught it both to the Caldeans and to the Egyptians.

The Sonnes of Seth were also studious in Astronomie, which is a part of Philosophy, as appeareth by the pillars, wherein after Noes flood (which they by their Grand-father Adam had knowledge of) this Science was found by them engrauen: and after the Flood, was by Noe and his Children, taught to other Nations. Of which I grant, that he, which euery Countrey calleth the first finder, hath bene in the same Countrey, better then the rest: as among the Egyptians, Mercurious, Tresmegistus, or Hermes: whose workes both diuine, and Philosophicall, exceede farre all other that thereof haue entreated. Neuerthelesse, the Grecians (who haue bene alwayes desirous of glory) challenge to themselves the Inuention hereof: and haue therein taken great paines, naming it first Sophia, and such as therein were skilled, Sophistes or Wisards, which so continued vnto Pithagoras time, who being much wiser then many other before him, considering that there was no wisdom but of God, and that God himselfe was alone wise, called himselfe a Philosopher, that is, a lover of wisdom; and his Science, Philosophy. There were besides these Sophistes, another kinde called Sapientes, or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus: and thus there were in all

Of Philosophie.

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All threē Sects, that is to say, Wisards, who were called Sophistes : and Sages, who were called Sapientes : and louers of wisedome, who were called Philosophers : all whose Science was Philosophie, as wee may call it, naturall Wisedome : of which the kinde called Tonica, began in Anaximander, and ended in Theophrastus. And the other kinde called Italica, began in Pithagoras, and ended in the Epicure.

Of the three parts of Philosophie. Cap. II.

Philosophie is sorted into threē parts, Physicke, Ethnicke, and Dialecticke. The office of Physicke is, to discern and iudge of the world, and of such things as are therein. It is the part of Ethnicke, to treat of life and manners : and it is the dutie of Dialecticke, that is, Logicke, to make reasons to proue and improue both Physicke and Ethnicke, which is Morall Philosophie.

Now as for Physicke, although it altogether be not from our purpose, because it conserueth the body in health, without which Morall wisedome aualleth little ; yet because it is more then wee may accomplish, it shall be omitted : and such as therein haue delight, may read Galen, Hippocrates, Aristotle, and such other.

Logicke also, because our matter is so plaine that experience daily proueth it, shall not greatly need for our purpose, who desire rather to be plaine and well vnderstood, then eyther with Logicke or Rhetorick to dispute, and garnish our matter. But Morall Philosophie, which is the knowledge of precepts and all honest manners, which reason acknowledgeth to belong and appertaine to mans nature,

The first Booke.

nature (as the things by which we differ from beasts) and also is necessary for the onely gouernance of mans life, shall be here spoken of: not reasoned to the tryall, but simply and rudely declared: yet so that such as therein delight, although not fully satisfied, shall not be bitterly deceined of their purpose.

Of the beginning of Morall Philosophie.

Cap. III.

Necessitie (as I iudge, and that not without cause) was the first finding out of Morall Philosophie: and Experience, which is a trusty teacher, was first maister thereof, and taught such as gaue diligence, to marke and consider things, to teach and instruct others therein. And because Socrates in a manner despising the other two bindes of Philosophie, added this as a third, and taught it more then any of the rest, therefore (because men must be the beginners of mens matters) I assent with Laertius, to call him the first beginner thereof.

For although then among the Athenians the Sages, as Thales & Solon, both spake and wrote of like matter before him, yet because hee so earnestly embraced, and equally placed it with the other twaine, he deserueth well the glory of the first beginner thereof: and although hee wrote it not in booke (for which, as he thought, hee had a lawfull excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching as few so fully wrote of before: which was as it is euident, many yeeres before Iesus the sonne of Synnach, whose work we (for the puritie of the doctrine therein

therein contained) reuerence and honor, which as he himselfe calls it, is a booke of Morrell wisdom, though full of diuinitie, as are also many of Platoes workes, as witnesseth Saint Augustine: and therefore because Socrates was before Iesus Syrach, I refer the inuention, I should say the beginning thereof vnto him. As for Salomons workes, they are more diuine then morrell, and therefore I rather worship in him the diuinitie, then ascribe the beginning of morrell Philosophie: wishing all men, and exhorting them both to learne and to follow those so diuine and holy counsailes, vttered by him in his booke of Proverbs.

Of the kindes of teaching Morrell Philosophie.

Cap. IIII.

ALl that haue written of Morrell Philosophie, haue for the most part taught it, either by Precepts, Counsailes and Lawes, or else by Proverbs and Semblables: for which cause it may be well diuided into three kindes: of which, the first is, by Counsels, Lawes and Precepts, of which Licurgus, Solon, Isocrates, Caro, and other more haue written much, counselling and admonishing men to vertue by precepts, and by their lawes fraying them from vice.

The second kind of teaching is by Proverbs and Adages: which kinde of Philosophie most commonly is vsed: in which they shew the contraries of things, preferring alwaies the best: declaring thereby both the profits of vertue, and the inconueniences of vices, that we considering both, may embrace the good, and eschew the euill.

The third kinde is by Parables, Examples, and Semblables.

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Semblances. Wherin by easie and familiar truth, hard things, and moze out of vse are declared, that by the one the other may be better percepued and bozne in minde: Our Sautour Chyzt himselfe, when hee taught the grosse Jewes any diuine thing, most commonly he vſed parables, Semblables, and Examples, which (though differing in somwhat) draw all to one end, and therefore are of one kinde. The which kinde, Aſop moſt of al vſed, bringing vnrereasonable things, to teach and instruct men in graue and waighty matters.

Of Liues and Answeres.

Of Aristotle. Cap.V.

Aristotle the son of Nicomache a Stargette, was well beloued of Amintas King of Macedon, both for his learning, and also for his wisdom. He was Platons discipule, and passed farre all the rest of his fellowes. He had a small boyce, small legs, and small eyes: he would goe richly appparelled with rings and chaines, minionly rounded and shauyn. Hee had a sonne called Nicomache, by a Leman. He was so well learned, that Philip King of Macedonia sent for him to teach his sonne Alexander, who because he reprovved him so much, put him to death. But Apollodorus saith that he came to Athens againe, and kept Schoole there, and dyed when he was threescore and thre yeres old. He was an excellent good Physitian, and wrote thereof many good workes. Hee vſed to wash himselfe in a basen of hot Oyle, and to carry a bladder full of hot Oyle at his stomache:

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Of liues and answeres.

he bled also when he slept, to hold a ball of brasse in his hand, with a panne vnder his bed side, that when it fell it might wake him. Being asked what vantage a man might get by lying, he answered: to be vnbelieued when he telleth truth. Many times when he inueyed against the Athenians, he would say, that they had found out both fruits and lawes, but knew how to vse neither of them. He would say that the rootes of liberall Sciences were bitter, but the fruits were sweet: it was told him that one railed on him; to which he answered, when I am away let him beate me too. Being asked how much the learned differed from the ignorant: he answered; as much as the quicke differ from the dead. He would say that learning in prosperitie was a garnishing, and in aduersity a refuge.

To one that boasted that he was a Citizen of a noble City, he said: boast not of that, but see that thou be worthy to be of such a noble City. Being asked what was friendship, he said, one shoule dwell in many bodiees. Being asked what he got by Philosophy: he said, I can doe that vnbidden, which some can scarce doe compelled by the Law. Being rayled on to his face, and not regarding, and the rayler asking him whether he had touched him or no, he said: good Lord, I minded thee not yet. Being reproued because he gaue wages to one that was scarce honest, he said: I giue it to the man, and not to his manners. This, and such like, he spake and wrote in many good Bookes, of which we haue (though not the one halfe) yet so much as in our age is thought sufficient for one man to haue knowne and written: out of which, his most pithy Proverbs for our purpose, shall be added in place most conuenient.

The first Booke.

Of Anacharſis. Cap. LX.

Anacharſis the Scythian, was the Sonne of Gaurus, brother to Caduidus, King of Scythia: but his mother was a Grecian: by reason whereof he was learned in both the languages, and wrote much both of the Scythians, and Grecians Lawes, and also of warre and martiall affaires. Socrates saith, that he was at Athens in the xlvij. Olympiade, vnder the Prince Eucrates. And Hermippus saith, that he went to Solons house, and when he was at the gate, desired one of the house to tell Solon that Anacharſis was without, who desired greatly, if he might, to be his guest, and haue his acquaintance. When the seruant had told Solon his message, hee sent him word againe, that he made guests of his owne Country folkes: which when Anacharſis heard, he went in boldly and said: Now I am in my Country. And when Solon saw his wit and wisdom, he admitted him not onely for a guest, but also for a principall friend. He had this one witty saying, worthy to be noted. The Wine bringeth forth three grapes. The first of pleasure, the second of drunkenesse, and the third of sorrow. Being asked what should cause a man most to be sober: he said, to behold, see, and remember the filthy beastlinesse of drunkards.

Being on a time in a ship, after that hee knew it was but foure inches thicke, hee said that they were nigh death that sailed. Being asked what Ship was most sure: that (quoth he) that cometh safe to the haven. When hee was demanded, whether there were more dead then alive, he asked,

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in which sbe he should count Harriners. Being
 upbraided of a man of Athens, because he was a
 Scythian: where (quoth he) my Country is a re-
 proach to me, but thou art a reproach to thy Coun-
 try. To one that asked him if a wise man might
 marry a wife, he said, what thinkest thou that I
 am? and when the other affirmed that hee was a
 wise man: well (quoth he) I haue married a wife.
 When he was reproued of fearefulnesse, he said
 that his fearefulnesse caused him to abstaine from
 sinne. To a woman that said he was foule and ill-
 favoured, he said, thou art so foule and filthy a mir-
 rour, that my beauty cannot be seene in thee. When
 it was asked him why wise men would aske coun-
 sell, he answered, for feare of mingling their wills
 and their wits.

To a Painter that was become a Physician,
 he said, the faults that thou makest before in thy
 workes, might some be espyed, but them that thou
 makest now, are hidden vnder the earth: for dead
 mens diseases are buried with them. Being asked
 what was both good and euill to man, he answer-
 ed, the tongue. He would say, that the market
 was a place appointed for men to deceiue in, and
 to apply themselves to auarice. To a young man
 that was his guest, which standyed him, he said:
 well young man, if while thou art young thou
 canst not suffer wine, when thou art old, thou
 must be content with water. He was the first (as
 some thinke) that invented the Anker. He was
 long time with Solon, and thence returned into
 his owne Country, and there intending to change
 their lawes, and to haue established the Grecians
 lawes, he was slaine of his brother with a shaft as
 he rode on hunting, and when hee felt his deaths
 wound,

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wound, he said: I haue bene preferred in Grecia by wisdom and learning, but at home, and in my Country, I perishe through enuy: some write that hee was slaine while hee was sacrificing after the manner of the Grecians. The rest of his sayings shall be spoken of in their places.

Of Antisthenes, Cap. VII.

ANtisthenes the Sonne of Ninithenes, was borne at Athens, and was disciple to Gorgias the Orator, of whom he learned to plead: and from him he went to Socrates, of whom he learned wisdom and Morall Philosophie. To a young man that would be his Scholler, which asked what he needed to his learning, he answered: a new Booke, and a new Wit. When it was told him that Plato spake euill of him, he said: it is Kingly to be euill spoken of when a man doth well. He would say that it was better for a man in his necessity to fall among Ravens, then among flatterers: for Ravens will eat none but dead folkes, but flatterers will eat men being alive. He would say, that Cities must needs decay, where good men are not knowne from bad. Being praised of euill men, he said: I feare me that I haue done some euill. He would say, it was a great oversight (seeing they purged their Wheate from Darnell, and their warres of cowardly Souldiers) that they purged not their Common-wealth of enuious people.

Being asked of a man what was best to learne, he said: to vnlarne the euill that thou hast learned. He alwayes held Plato to be proud, disdainefull,

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disdainfull, and high minded : insomuch that when he met him at a Triumph where there were many goodly and courageous neyghing hoxles, he said : Plato, thou wouldest haue made a goodly hoxse. He wrote many good Bookes, and spake many worthy and witty sentences, which shall be spoken of hereafter : He dyed of a disease when hee was verie olde. It is said, that when he was sicke, Diogenes came to visite him, hauing a blade by his side : and when he said, who shall rid mee from my disease? Diogenes shewing him his sword, said, this same shall. To whom Antisthenes said, I spake of my grieve, not of my life. There were more of this name, but he lyeth buried at Athens.

Of Anaxagoras, Cap. VIII.

ANaxagoras was an exceeding well learned man, and came of a good stocke : His fathers name was Eubulus. He was very wittie in Philosophie, and wrote much thereof. Hee was of a noble courage, and very liberall. For why? hee gaue away all his Patrimoine : and when his friends reprimanded him therefore, and said that hee tooke no care of his goods : what neede I (quoth he) sithe you take care therefore? At last, hee went from them, and gaue his minde altogether to the studie of Philosophie, regarding neither the Common-weale, nor his owne profit, insomuch, that when one asked him if hee regarded not his Countrey? he answered, yea, the chiefest thing I care for is my countrey: pointing with his finger toward Heauen. Hee was in Xerxes time,

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time, and began to treat of Philosophie at Athens, (as saith Valerius) when hee was but twenty yeeres old, and tarried there twenty yeeres. He said that the Sunne was made of burning yron, and that there were mountaines and vallies in the Moone. Some say that he told befoze of a stone that fell from heauen into the floud Egis. To one that asked if the mountaines of Lampfacum should euer be part of the sea: yea (quoth he) if the time faile not. Being asked for what entent hee was bozne, he said, to behold the Heauen, the Sunne, and Moone. To a man that was verypensive and beaute, because he should die in a strange country, he said, be of good chere friend, for the way that goeth downe to hell is euery where. Silenus writeth, that in Prince Dimilus time, there fell a stone from heauen, and that Anaxagoras there-through held opinion that heauen was made of stone, and that but for the great compasse of the building, it would sodainely fall. Sotion saith, that he was accused for these and such like matters, and lost much of his goods therefore. and was banished: but others writte that Tucidides accused him of treason, and being absent, was therefore condemned, at which time also his children died. And when it was told him how he was condemned, and his children dead: as touching his condemnation he said, Nature hath giuen like sentence both of my condemnners and me. And as touching the children, he said: I know that I begot mortal creatures. Nevertheless, afterward hee was saued by Pericles, and departed from Athens vnto Lampfacum: and being two and forty yeeres old dyed there. Being asked of the citie if hee would haue any thing done for him, hee willed that in the same Moneth in which

which hee dyed, the childzen of the towne should
 pcerely play, and that they should keepe that cus-
 tome for euer. Which granted, they buried him
 honourably, and set by a goodly Epitaph vpon his
 Tombe. His witty sayings shall be spoken of in
 their places.

Of Archelaus. Cap. VI.

Archelaus the son of Scythus (as saith Appolo-
 dorus) was a good Philosopher, and very stu-
 dious in Platoes workes, hee was first an hearer
 of Antilochus a Mathematicke, and after ward of
 Theophrastus. He was a very witty fellow, and
 of a prompt spirit, and graue in communication,
 and much exercised in writing, and gaue his minde
 to Poetry. He delighted so much in Homer, that
 euery night before he slept, hee would reade some-
 what in him. He learned Geometrie of Hipponicus,
 and was thereto so dull, and yet so well learned
 in the craft, that he would say, that Geometrie fell
 into his mouth as he gaped. Hearing men singing
 illauordly, meters that he made, he kicked them
 on the side, saying, Ye breake mine, and I will
 breake yours. Being called to a sicke man, per-
 ceiuing that he was sicke for thought and lacke of
 riches, he conueyed vnder his pillow a bag full
 of money, which he finding was so topfull that hee
 recovered straight-ways. When hee was bid to
 solute a riddle at a banquet, he said, that the chie-
 fest point of wisdom was to know to what pur-
 pose each time was meetest. To him that asked
 him why many schollers of euery sect became Epi-
 cures, but none of the Epicures became of other
 sects: hee said, because that Cocks were made of
 men,

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men, but neuer men of Cocks: or, as some say, Capons be made of Cocks, but neuer Cocks of Capons. Being reprov'd because he chastised not a yong man whom he had right to, he excused him elegantly, saying: it is not possible to draw soft Cheese with an hooke. Being asked what man was most in trouble, thought and care, he said: he that desireth most to be at quiet and rest. Being asked whether it were better to marry a faire woman or foule, he answered: if thou marry a foule one, thou shalt have griefe with her: but if thou take a faire one, she will make thee a Cuckold. He called old age, the haven of all tribulations. He said it was a great euill, not to be able to suffer euill. To an enuious man that was very sorrowfull, he said: I know not well, whether euill hath chanced to thee, or good to another: signifying thereby that enuious men are as sorrowfull for others prosperitie, as for their owne aduersitie. As he sayed among themes, by chance they met with a ship of true folkes, which the themes espying: said, we may chance to die if we be knowne, and so may I (quoth he) if we be not knowne. These and such like answers he gaue, and dyed at Athens, when he was righte yeres old. His witty Proverbes shall be spoken of hereafter.

Of Aristippus. Cap. X.

Aristippus (as saith Aeschines) came to Athens to heare Seneca, whose excellent wisdom was spoken of euery where. But when Socrates was dead, he flattered Dionisius, and became a Courtier. Hee was a merry-witted fellow, and could fashion himselfe meeke for all times and places.

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places, insomuch that Diogenes called him the
Kings hound. When he on a time had espied Dio-
genes gathering of hearbs, for to make pottage,
he said, if thou Diogenes couldest flatter Dionise,
thou shouldst not neede to make woxts. To whom
Diogenes said: if thou also couldest be content to
gather and eat woxts, thou shouldst not neede
to flatter Dionise. When one made boast that he
had learned much: he said, thy learning consist-
eth not in the greatnesse, but in the goodnesse. To
one that made great boasts of his swimming, he
said: art thou not ashamed to boast of that that
euery Dolphin can doe? Being repproued because
he hired a Rhetoritian to plead his cause: he said;
when I make a banquet, I vse to hire a Cowe.
When his seruant that tourneyed with him, was
tired with waight of money which he carried, he
said, that which is too heauy, cast out, and carry
what thou canst. Bion saith, that as he sayled, per-
ceiuing he was in a Pirates ship, he took his money
and counted it, and then (as against his will) let it
fall out of his hand into the sea, and mourned for it
outwardly, but said inwardly to himselfe, it is bet-
ter that this be lost of me, then I be lost for this.
Dionisius commanded that all his seruants should
dance in purple robes, which Plato would not doe,
saying, I will not put on a womans garment: but
Aristippus did, and when he began to dance, he said,
in drunken scates the sober offend not. It chanced
that he sued to Dionisius for a friend of his, and be-
ing denyed, he fell downe before his seate, and when
he was repproued thereof, he said: I am not in the
fault, but Dionisius, who hath eares at his seate.
This and many like answers he gaue, which who
so desireth to read, may looke in the Apothegmes of
Epictetus,

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Erasmus, where he shall find enough: which, because it appertaineth not greatly to our purpose, we will omit, and entreat of his good Precepts and Proverbs, in the places thereto appointed.

Of Agesilaus. Cap. XI.

Agesilaus (surnamed the great) was the first King of the Lacedemonians. He was a Noble Prince, of excellent vertue, even from his childe-hood, as in truth, iustice, temperance, noble courage, liberalitie and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countries in Asia & Greece, of whose wisdom and prowesse, remaineth yet many remembrances. And returning on a certaine time from Egypt, by a sodaine tempest, being driven vpon the coast of Libia, dyed, when hee was fourescore and foure yeeres of age.

Of Alexander Seuerus. XII.

Alexander Seuerus, sometime Emperour of Rome, was a Syrian, borne in the City of Briene, his fathers name was Varius, who was likewise descended from the noble house of Metellus, a Roman, called Metellus the vertuous: his mothers name was Mammea: hee reigned thirtie yeeres: he was vertuous, wise, gentle, liberall, sincere, and to no man hurtfull. He was of visage faire and well-proportioned, in body large, and goodly of personage, and therewith was strong and able to sustaine paines, as hee that knew his owne strength, and in the preserving thereof

hee was not found negligent. Therewith he was amiable, and towards every man gentle and easie to be spoken to. By the diligence of his good parents hee was ever from his Infancie brought up in the studie of good Letters, and all manner of honest learning, as well marriall, as ciuill: hee reuerenced learned men greatly, and did nothing in the common-wealth without the assistance of wise and learned Councelloys. He was at the last wickedly slaine, and his mother Mammea, by one Mariminus, whom he of a Mulettoz had aduanced to high dignities.

Of Alexander the great. Cap. XIII.

Alexander (surnamed the great) was the son of Philip King of Macedone. In his youth hee was instructed by Aristotle in learning: he was fortunate in all his desires. He was of a valiant and stout courage: for being but twentie yeeres of age, hee undertooke the enterprize to conquer all the whole world, by a certaine Army of men, prepared by his father Philip, which was of two and twentie thousand foote-men, and foure thousand and five hundred horse-men, having no Captaine vnder the age of threescore yeeres. And so enterprised with most valiant courage, and did set vpon the whole world, and had alway the victory of his enemies. He reigned twelue yeeres: and returning homeward from the wars, (in the midst of his glory) at the Citie of Babylon hee ended his life.

Of

The first Booke.

Of Ambrose. Cap. XIII.

Ambrose was a Romane borne, of a very ancient and noble house, and was sometime Consull of Rome. Hee was a man of great fame, and of such holinesse, such gentlenesse, and such excellent wisdom, that not onely in his life time, but also after his death, hee was had in great honour throughout all the world.

Of Augustus Cesar. Cap. XV.

Augustus was the second Emperour of Rome, who as soone as he heard of the death of his Uncle Iulius, he hasted from Appolonia to Rome to possesse his inheritance, & to revenge the death of Cesar. He reigned sixe and fiftie yeares, and ended his life at Nola, & was buried at Rome, in the field of Martius: whose death the Senate (for his vertue, wisdom, and worthinesse) did so lament, that they said that they would rather he had not bene borne, or else being borne, he had not dyed.

Of Bias Priennius. XVI.

Bias Priennius (as saith Diogenes) was borne in Priens. His fathers name was Tuetamius, Satirus called him the first of the seauen Sages, and many gesse that he was very rich. Phanodicius writeth, that he redeemed many wenches of Aefesena, which were captives, and brought them up as his owne Daughters, and afterward giuing them dowries, sent them home againe to their country

countrie vnto their friends. Not long after certaine fishers found a golden tresse or Triuer, on which was written, Sapienri, that is, Giue this to a wise man: which when the fore-named wenchers fathers heard of, they said, Bias was a wise man, and sent it him: but when he saw it, he said, Apollo was a wise man, and so he sent it to him. We find that when his countrie Bixena was besieged by Aliattes, he fed two mules for the nonce, insomuch that they were exceeding fat, and droue them forth into their enemies tents: which when Aliattes saw, hee was amazed, thinking by the farnesse of them that they had great plenty of all things, and therefore minding to raise his siege, he sent a messenger into the City to search the truth: and when Bias perceiued the Kings intent, he made many great heapes of sand to be couered with wheate, and shewed them to the messenger: which when the King heard, thinking that they had great plenty of victuals, hee made peace with them, and commanded Bias to come vnto him, to which Bias answered, I commend the King to eate Onions, and to weep. He wrote about two thousand verses. Being asked what was hard, hee said, to take in good worth aduersity after prosperitie. On a time hee sayled among wicked men, and when the Ship was sore shaken with a great tempest, and those wicked men called vpon God: Peace (quoth he) lest hee see you sayling from hence. To a wicked man that asked him what was goodnesse, hee gaue no answer, and when hee asked why hee answered him not, he said, because thou enquirest of that which pertaineth not to thee. Hee would say, that he had rather be Judge among his enemies, then among his friends; for of his enemies hee should

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make one his friend, but amongst his friends he should make one his foe. Being asked in what deede a man reioyced most, he answered, when hee gained. He was a good Orator, and when he was very olde, as hee pleaded a cause for one of his friends, after he had done his Oration, being weary and faint with speaking, he rested his head in his Nephewes lap, which was his Daughters sonne, and when his aduersaries beganne afresh, and had finished, and the Judges had given their sentence on his side whose part Bias took, as soone as the iudgement was ended, hee was found dead in his Nephewes bosome, who buried him worthily, and the Citizens of Athens, dedicated a Chappell to him, which is called Tewtontum. He would say alway the greater part are euill. The rest of his sayings shall be spoken of in their places.

Of Chilo, the Lacedemonian. Cap. XVII.

CHilo, the sonne of Damagerus, was borne in Lacedemonta: he wrote many verses, and held an opinion, that man, by reason, might comprehend the fore-knowledge of things to come, by the might and power of his manhood. There were in his time (as saith Socrates and Pamphillia) diuers Officers, of which one was most noble, as the Officers called Ephorie, which were Kings fellowes. Wherefore his Brother being angry because he would not take that Office, stb he himselfe had bene in it before: O brother (quoth he) I can suffer wrong, and so canst not thou. This man, as Herodotus writeth in his first Booke of his Histories, seeing on a time Hippocrates sacrifice

sacrifice, and vessels in Olympo to burne without helpe of fire, counselled him either to lue chaste, or if he were married, to put away his wife, and slay his children. Some say, that when Aesop (which was in his time) asked him what Iupiter did, he answered, he meeketh the mighty, and exalteth the lowly. Being demanded wherein the learned differed from the ignorant, he answered in their good hope. To him that asked what was hard, he said, to keepe close secret counsell, to keepe a man from idlenesse, and to suffer wrong. He liued so well, that when hee was olde, he said, that he neuer in his life, to his knowledge, had done any eyll, saue that on a time when hee should haue bene Judge among his friends, and would doe nothing contrary to the Law, he perswaded one to appeale from him to some other Judge, that thereby hee might both keepe the law and also his friend. The Greekes reioyced in him much, because he prophesied of Cithera, an Island of Laconia: for when hee had well viewed both the nature and situation thereof; would to God (quoth he) that either this Island had neuer bene, or else that it had bene drowned as soone as it was seene, (a worthy and Prophetly saying,) for Demaratus flying from Lacedemonia, counselled Xerxes to keepe a Naule of ships in that Island: and surely if he had listened thereto, he should haue got great riches by Grecia: But afterward Niccas (after he had warred at Peleponesis) ouer-came the place, and made it a refuge for the men of Athens, and afflicted sore the Lacedemonians. Hee was briefe in communication, insomuch that briefe speaking was of his name called Chylonia. He was about the one and fiftie Olympiade: in which time Aesop the

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Orator was in his flower, which was in the yere from the World's creation 1024. He dyed at Pisa, saith Hirmippus, while he kissed his sonne that was crowned in Olympia, being overcome both with ioy, and also with age. The rest of his sayings shall be spoken of in their places.

Of Cicero. Cap. XVIII.

MARCUS Tullius Cicero was sometime Consull of Rome, whose diuine eloquence, abundant learning, sharpenesse of wit, dexterity in Art, and most ardent loue toward the Common-wealth of his Countrey, cannot be sufficiently expressed by any mortall mans tongue or pen. His ancestors were named Cicrones, because that Tullius Appius a noble King of Volscs, and one of the progenie, had on his nose a marke like a Chiche, which is a kinde of pulse, called Cicer.

Of Crates Thebanus. Cap. XIX.

THE Thebane Crates, Abiscodus son, was one of Diogenes Schollers: for, as Antisthenes saith, when he saw Sporculaphus in a certaine Tragedy, holding a hand-basket, he fell straight to the Sect of the Cynicks, and became Diogenes Scholler, and being a nobleman, he solde away his inheritance, and the money which he made thereof (which was aboue two hundred talents of our money) he diuided among the Citizens: and continued so constantly in his Philosophy, that Philemon saith thus of him, in a Comedie.

*Estate crassum vestiebat pallium,
Sed hierce pannum, ut temporans esset.*

Whic

Which may thus be Englished :

In Summer time he thicke himselfe did couer,

But thinne in Winter, that he might be sober.

Diocles saith, that Diogenes perswaded him to forsake all his goods, and to cast his money into the sea. And when diuers of his kindred came to him, endeavouring to dissuade and with-draw him from his purpose, hee beat them away with his staffe, and would not bee perswaded. Demetrius Magnethus saith, that hee deliuered a stocke of money to a friend of his, vpon this condition, that if it should happen his children to be fooles, hee should deliuer it vnto them, but if they became learned and Philosophers, then to distribute it to the common people : because (saith hee) Philosophers neede nothing. Hee despised so much all vaine glorie of apparrell, that (as Zeno saith) he sowed a sheepes skin vpon his cloake, to make it more vncomely : so little he regarded dainty fare, that when Demetrius Phalerius sent him bread and wine, hee chid with him, saying. Would God the fountaines would also yeeld wine : whereby it appeareth that he dranke water. Hee bided so much his other affections, specially anger, that when Nichodrome, a Minstrell, had stricke him on the face, hee wore a paper on his fore-head ouer the wound, wherein he wrote, This did Nichodrome. Hee would for the nonce ralle and scold with harlots, to inbze himselfe to suffer all reproches. He was so euill faouored, and filthy withall, that whensoever hee exercised himselfe, hee was scorned at ; wherefore holding by his hands, hee vsed to say to himselfe, hope well Crates, for thine eyes sake, and for the rest of thy body, for thou shalt by and by see these Scorners taken with

The first Booke.

Some disease, and shalt heare them say, that thou
art happy, blaming themselves for their owne
folly. When King Alexander asked him whe-
ther hee would haue him restore and redifie
Thebes, his native countrey: what needeth that
(quoth hee) for peradventure another Alexander
shall plucke it downe againe: for my countrey,
saith hee (which is pouerty and dispising of gloze)
needes no reparation, but it is so well & strong-
ly built, that fortune can haue no power against
it: for I am a Citizen of the spite that men beare
to Diogenes, which needes feare no treason. This
Citie he describeth properly in these verses:

Translated out of Greeke: Of one original

*Est quedam medio constructa Vrbs Mantia fastu,
Pulchra quidem est, pinguis, circum flua rebus egena,
Quam nullus Parasitus adsit: stolidusque penetrat,
Deditus aut quisquam damnosis gameo scortis:
Allia sed pane, ficus profertq; lapinos,
Non pro gloriosa capiunt, aut sordidus arma.*

Which verses may be thus Englished:
There is a certaine Citie faire,
Staffe-walton by name,
Which stands built in the very midst
Of pride, most high offame.
Goodly it is, fertile and fat,
And flowing round about:
Yet of most dainty things it is all bare,
Both bare and poore no doubt.
To it there comes no Parasite,
No such fond glossing wight,
No such as harmefull harlots haunts,
And liues in lewd delight.

Garlike

Garlike it hath, and household bread,
And such plaine simple cheare;
With wholesome fruits, and such like things,
That are not bought too deare.

The folke therein liue all at peace,

To warre they list not fare;

For glory vaine, nor yet for mucke,

That breeds nought else but care.

He was marvellous hot and sharpe in reproof
of vices, and thereby got him this by-name
Durexanites, as wee may say, Master Controller.
For hee would goe into euery mans house, and
plainly disproue whatsoeuer he disliked. He pre-
scribed this dietary or daily wages following, to
shew how preposterously all things were regar-
ded: *Glue thy Cooke ten pound, thy Physitian a
groat, thy Flatterer ten talents, thy Counsellor
smoke, thy harlot one talent, thy Philosopher a
dandypat.* To one that asked him what remedie
was to quench loue, he made this answer; *Hun-
ger swageth Loue*, and so also doth time; but if
thou be not able to vse any of these, take an hal-
ter. He would say, men ought to studie Philoso-
phy so long, till they perceived Captaines of Ar-
mies to be *Wile-dziuers*. He liued so long, that hee
was crooked with very age, and then seeing him-
selfe draw neere his end, he looked on himselfe,
and said:

Vadis nunc optime curue,

Vadis ad Orci ades, longa gibbosa senectus.

That is:

Now goest thou hence good crooked wight,

To dwell with *Pluto* aye;

With bunched backe; yea, crookt with age,

Groueling thou goest thy way,

Of

The first Booke. 110

Of Diogenes. Cap. XX.

Diogenes, as saith Diocles, was born in a towne called *Einope*, his father was called *Icccius* Menfar, who being imprisoned for counterfeiting their coyne, Diogenes which was of counsell with him, fled, and came to *Athens*, where he met with *Antisthenes*, who unwilling to receiue him (because he neuer would teach any) he overcame with his intreatie. And when his master on a time took vp a staffe to beat him, he put vnder his head, saying; Strike, for the staffe is not able to drine me away, so long as thou canst teach me ought. He liued simple, as one that was out of his country, & comforted himselfe much with beholding the little House, which neyther desired the Chamber, nor feared the darke, nor was desirous more of one meat then of another: whose nature (as nigh as he could) he followed. He wore a double cloake, wherein he wrapped him when he slept, and made him a bag, to put therein his meat, & vsed one place for all purposes, both to eat, to sleepe, and to talke in. When he was diseased, he went with a staffe, which afterward hee carryed with him alwayes, not onely in the citie, but also in all other places. Hee wrote to one to make him a Cell, which because he tarried long for, he took a barrell or tun, & made that his house. When he had any graue matter, hee would call the people to heare him, which when they regarded not, hee would sing pleasantly, to which when many resorted, he would say, to heare foolishnesse yee run apace, but to heare any waightie matter, yee scarce put forth your foot. He wondred at *Grammarians*, who could shew other folkes

folkes lewdnesse, and neglected their owne. He
reproued Musicians, because they tooke great care
that their instruments should agree, and their owne
manners agreed not. He rebuked the Mathema-
tickes, which beheld the Sunne, the Moone, and
Starres, and neglected the businesse that lay be-
fore their feete. He taunted the Orators because
they studied to speake that was iust, and followed
not the same in their living: he disprayed the peo-
ple, that while they sacrificed, and gaue thanks
for their health, would make banquets, which
was against their health: he wondered that Ser-
uants could stand and see men eate, and not snatch
away their meate. Being mocked because hee an-
ointed his feete with odours, and not his head,
he said, the saueur goeth from the head into the
ayre, but from the feete vp to the nose. Being asked
what time a man should dine, he said, a rich man
when hee will, and a poore man when hee may.
When one had giuen him a blow vpon the eare,
he said, I wis well I had left somewhat vncos-
uered. To young lads that stood about him, say-
ing, We will beware that thou bite vs not: he
said, tush, feare not, for a Dog eateth not beetes.
On a foles house that had written, No euill
shall enter here: he wrote, Where then shall the
Master of the house enter? When Alexander stood
betweene him and the Sunne, and bad him aske
what he would of him, he said, I pray thee let the
Sunne shine vpon me. When he saw a writing
set vpon a riotous mans house, signifying that
the house was to be sold, he said to the house, I
thought so much, thou wouldest surfer so long,
till at last thou wouldest spue out thy Master.
When a man that was very superstitious, said, I

can

The first Booke. 10

can cut off the head at one stroke: Yea (quoth he) but if I stand on the left side, I can make thee tremble. Being asked what beast biteth forest, he said, of wilde beasts, a backbiter; and of tame, a flatterer. Being asked why gold looked so wan, because (quoth he) it hath many lying in waite for it. As he beheld a tree whereon many Women were hanged, (he said,) Would God every tree bare such fruit. When he entered into a very small towne, named Minda, which had mighty great gates, he cried to the Citizens; Hoe Ara, shut your gates that the towne run not out. When he saw one, which had bene a weake wassiler, become a Whistler, what (quoth he) entendest thou now to overcome them which heretofore have overcome thee? When he beheld a Whores childe casting stones amongst a great company, betwixt childe (quoth he) that thou hit not thy Father. Beholding Archers shooting, when one that could not skill should shote, hee ranne to the marke, saying, here will I be for feare lest hee hit mee. To one that asked him a foolish question, he gave no answer, being asked why hee held his peace, hee said, Silence is the answer of foolish Questions. Innumerable such pretty answers and sayings hee used, which who so listeth to heare, may read the Apothegmes of Erasmus, which is no lesse finely handled in the English then in the Latine: beside that, it is also more plaine and perfect. This Diogenes lived ninety yeres, and dyed being bit of a dogge, as some write: others say, that hee killed himselfe with long holding of his breath: after whose death there was great strife amongst his Schollers, who should have his body to bury, neuerthelisse the strife was appeased by the

the Elders, and they buried him by the gate that leadeth to Isthmus, and made him a faire tombe, and set a pillar with a Dog thereupon, and writ thereon a learned Epitaph. His witty precepts and Proverbs shall follow in their places.

Of Democritus. Cap. XXI.

Democritus was a right excellent, and noble Philosopher. In his childe-hood he learned of the wise men of Caldea, Astronomy, and their divinity. He went after that into Persia, to learne the Art of Geometry. After he returned into Athens, where he gaue his possessions and riches innumerable, vnto the weale publike, onely reseruing to himselfe a little garden, wherein he might at moze liberty, and with much quietnesse search out the secrets of nature. He wrote many wonderfull and notable workes concerning naturall Philosophy and Physicke. And after he had liued seauenty yeeres, he ended his life.

Of Demosthenes. Cap. XXII.

Demosthenes was the most excellent Orator among the Greeks: he was first the Disciple of Plato: after that he followed Ebulides, an Orator, and vsed such wonderfull diligence and labour to attaine to the perfection of Eloquence, that where he had a great impediment in his pronunciation, he by putting into his mouth small stones, and inforcing himselfe to speake treasurably, attained at the last to a most perfect forme of speaking.

Of

The first Booke.

Of Ennius. Cap. XXIII.

ENnius an ancient Latine Poet, was borne in Tarentum, a City in the Realme of Naples: Yet as some suppose, in a towne called Rhudy in Italy, and was brought to the City of Rome by Caro the Censour. For his learning and most honest conditions he was entirely beloued of Affrican. In consideration whereof, he caused his Image to be set on his sepulchre. He made many Bookes in sundry kindes of verses, but the stile that hee vsed was something ancient, rude and homely. Yet notwithstanding, they contained very grane and substantiall Sentences, of great wiledome. Hee dyed also at the age of seauenty yeeres.

Of Galenus. Cap. XXIII.

Galenus a noble Whistrian, borne in Pergamio, was the Son of one Nicon, a great Geometrician. He excelled all other (both befoze and since his time) in the Art of Whisicke: insomuch as in his ministratton, counsell, or doctrine, hee neuer at any time sustained reproach. Also liuing as some doe write, an hundred and tenne yeeres, after hee passed the age of eightene yeeres, vntill the time of his death, hee was neuer vexed with any sickness, except the grudge of a feuer of one day, (as he saith in his worke, De sanitate vendat) and that hapned onely by too much labor: he flourished in the time of the Emperors Marcus, Commodius, and Pertinax, and dyed onely with feebleness of age, about the yeere of Christs Incarnation, 160.

Of

Of Hermes. Cap. XXV.

Hermes, otherwise called Mercurius Trismegistus, was not onely the most excellent of the Philosophers, but also the most ancient: whose life, because it is not wholly set forth, nor all agreeing in that which is set forth, therefore giuing credit to the most true Writers, shall be set forth, as they among them by pieces haue preserved it. Of whom Saint Augustine, the Reuerend Doctor saith, Atlas the Astrologian, the Brother of Prometheus the Physitian, flourished & was highly accepted in the same time in which Moses was borne; which Atlas was Grandfather, by the mothers side, to Mercurius the elder, whose Nephew was this Mercurius Trismegistus, which in the Egyptian tongue is called Hermes. Howbeit, some which write of him, hold opinion, that he was Enoch; which, as they say, signifieth the same in Hebrew, that Hermes doth in the Egyptian tongue: & so make him in the seauenth degree from Adam, reckoning after this sort; Adam begot Seth, the father of Enos, the father of Caine, the father of Melchiel, the father of Metusalah, the father of Iareth, which is the father of Enoch: which opinion (although it be not utterly to be neglected) yet it is not sufficient without proofe to be beleued. For Enoch, whom they take for Hermes, was before Noes flood, in which all the works which were written, if they had at any time any vse of letters were drowned, but the works of this Hermes of whom wee treat, are yet appearing in diuers languages: wherefore it should seem that this was not he, except wee should say that he graved it in the Stone

21 The first Booke.

Stone Pillers, in which in time of the flood, Astronomy was preserved, which might well bee: (and but that S. Augustine and Pamphilus in his Chronicle, and S. Hierome thereupon, approve the contrary, might bee believed: for Iambicus & diuers others write much of Mercurius pillers, and Mercurius was of such fame among the Egyptians, that they put forth all their works under his name. And the Poets for his singular learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heauen, and gouernor of all. And it may be that the pillers which the sonnes of Seth (of whose image he was) made, were grauen by him, which as many write, are full of learning, out of which, as testifieth Iambicus, both Pithagoras, and Plato, with diuers other moe, learned Philosophie. But those pillers I would take rather to be his two worthy Bookes, which may very well be called Pillers, because they beate both Downe (if with Lactantius I may so call it) and also Philosophie, which were also peradventure grauen in Seths Childrens pillers, and there-out drawne by some that haue bene since. Of which two bookes, the first called Hymanander, is so full of beautie, as may astonish the wits of such as therein shall read, which causeth S. Augustin to doubt whether he spake such things as he did by knowledge of Astronomy, or else by revelation of spirits. Howbeit Lactantius doubteth not to count him among the Sibiles and prophets. The other booke called Asclepme, being but small, containeth in it the whole summe of naturall Philosophie: out of which I thinke no lesse, but that the Philosophers haue learned their Science. Tully and Lactantius

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Lactantius (not shewing in what time,) saith that there were six Mercuries, and that this is the first, whom the Egyptians call Theuth, and the Greeks Trismegistus, and that this is hee which slew Argus, and was ruler of the Egyptians, and gaue them lawes, and instructed them in learning, and deuised markes and shapen of Letters after the forme of beasts and trees.

Hee was called Trismegistus, because hee was the chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the regeneration, and beleued the resurrection of the body, and the immortallitie of the Soule, and gaue his Subjects warning to eschew sinne, threatening them with the Iudgements of God, and shewed that they should giue account of their wicked deedes. Hee taught them also to worship God with diuers kindes of Ceremonies, and taught them in all manners to make their Prayer vnto God, and instructed the Ilands in the knowledge of God. And when he had liued vnto a perfect old age, he gaue place to nature. His Precepts, Proverbs and Parables shall be spoken of in their places.

Of Epimenides. Cap. XXVI.

Theopompus saith, that Phestius was Epimenides father: others say, that Dosiades was: others say, that Agefiarchus. He was borne in Cræte, in a stræte called Gnosus. This Epimenides being on a time sent of his father into the Country to fetch home a sheepe, about noone-tide as he travelled with the sheepe on his necke, being weary, he went into a caue, and slept there

The first Booke.

fifty and seauen yeares : when he was waked, he sought for his sheepe, and because he could not find him, he went backe againe into the field, and when he saw that all things were changed, being greatly astounded, hee returned to the towne : and when hee would haue entered into his owne house, they asked who he was, and when he saw his younger brother, he was so old that he knew him not : but at last, after much communication, he told his brother all that had chanced him, which when it was noysed abroad, euery man tooke him for one high in Gods fauour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their Citie, they sent for Nicoas to come vnto Crete, who when hee was come to Athens, purged it in this manner : hee tooke sheepe both white and blacke, and brought them into a sheepe-cote, and suffered them to goe thence whether they would, and commanded those who followed them, to sacrifice them to God in the place where they first lay downe : which done, the plague ceased.

The Athenians deliuered thus from destruction, gaue him a great summe of money, and also a ship to carry him againe into Crete, but hee forsaking their money, onely desired their friendship, and so departed. A little after that hee was come home, he dyed, being an hundred ninety and seauen yeeres old, as saith Phalge : but, as his country-folke say, hee liued two hundred ninety and nine yeeres. He wrote many Workes in Poesie, and in Verse, of which somewhat shall be shewed in their places. Some thinke that he died not at that age, but fell asleepe againe vntill another time.

Of

Of Horatius. Cap. XXVII.

Horatius was a famous Poet, borne at Venus-
sum: a man excellen: in sharpnesse of wit and
quickeesse of sentence. He was addicted to
the Epicures sect, and was wanton in manners,
though he deliberately noted the vices of other men
in his verses called Satiri. In ballads to sing to the
harpe (which were in eightene sundry kindes of
verses) he passed all other that wrote in Latine.
He was greatly in favour with the Emperour Au-
gustus, by the meanes of Mecenas the Emperours
minton, who tooke in him, for mirth and wit, much
delectation: to whom, and to Augustus hee wrote di-
uers Epistles in verses, comprehending great
wisdom in compendious sentences, and died when
he was seauen and fiftie yeeres old, as Eusebius wit-
teth.

Of Homerus. Cap. XXVIII.

Homerus the chiefe of all Poets, whose proper
name was Malefigenes: but because he was
blinde, he was called Homerus; which in the
tongue called Ionica, signifieth blinde.

Cicero Tuscula saith, it is written that Homer
was blinde, yet we see his picture and not his po-
eme: for what countrey, what marches, what host,
what naute, what motions of murders (as well of
men as of beasts) are expressed in such wise, that
he maketh vs to see that he saw not.

Plutarchus, in the booke which he wrote of him,
saith, that in his two workes hee comprehenderh
both the parts of man: for in the Illade, hee

The first Booke.

describeth strength and valliantnesse of the body:
In Odisee hee doth set forth a perfect patternes
of the minde. Notwithstanding, for his vndis-
creet fableding of Gods and Goddesses, hee was ex-
cluded by Plato out of the weale-publique.

Of Isocrates. Cap. XXIX.

Isocrates was a Grecian bozne, and came of a
good kindred, and was in his youth wel brought
vp in all kinde of good manners, and when hee
came to age and discretion, hee was a hearer of
Gorgias the Orator, whose Disciple hee continu-
ed, untill such time as hee was well learned both
in naturall and also in morrall Philosophie. And
some say he was in the time of Ahasuerus the king,
and was of such fame for his learning, namely,
for morrall Philosophie, that hee seemed to many
rather a God then a man. Hee liued vertuously,
with such faithfulness, and friendship, and conti-
nency of his body, and with such pithinesse in his
counseles, as very few haue beene like him since. He
wrote many good booke in his youth, which he
followed in his age, of which, his good counsels
to Demonicum, testifie his wit and his learning
in morrall Philosophie, beside others which hee
wrote of naturall Philosophie. He liued long time,
for (as Valerius Maximus saith) when he was ninety
and foure yeeres old, he set forth an excellent booke
full of Diuinitie. In a'l his woorkes hee praised
vertue, as head fountaine of all manner riches,
and exhorted all men thereunto. To one that as-
ked him if he would be a king, he answered, that
hee would not, and being asked wherefore, hee
said, If I iudge faithful, I cannot eschew the
hatred

hated of many men: & againe, if I iudge wrongfully, I cannot eschew the paine of eternall damnation; wheretoze I had rather liue poozely, assured of the blisse of heauen, then in doubt thereof possessing all worldly riches. Being asked how a man might keepe himselfe from anger, he answered, in remembryng that **G D** lookes alwayes vpon him. In his time, men delighted much in blacke hayze, wheretoze one of his neighbours dyed his head blacke: and when one asked him why his neighbour did so, hee seately taunting his neighbours foolishnesse, answered; Because no man should aske counsell, no; learne any wisdom of him. What would he say now, crow yee, if he saw those women that not onely colour their haire, but also paint their faces? He vied oft times in his prayers to desire God to keepe and saue him from the danger of his friends, rather then from his enemies, and being demanded of one that heard him, why hee prayed so, hee said, as for my enemy I can beware of, because I trust him not. Being asked what a man ought not to doe although it were iust and true, hee answered, prayse himselfe. He liued an hundred and two yeares, and dyed with very age, and was buried honourably. The rest of his sayings shall bee spoken of hereafter.

Of Iustinus. Cap. XXX.

Iustinus coming but of a very base, and pooze stocke, hauing a crafty wit, by subtilty and guile obtained the Emperiall authoritie: for with the money which was giuen him to purchase the good will of the Souldiers, that Theocritanus might

The first Booke.

he Emperour, he bought the fauour of the Shoulders for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swin-heard, and after giuing himselfe to warfare, by his towardnesse therein, within few yeeres waxed to expert and cunning in feares of armes, that hee was advanced to high dignities, and lastly obtained the Empire: which he gouerned with great policy and wisdom nine yeeres. He banished in his time all the Bishops of the Arians, Manichees, and other Heretikes, and endeauoured to restore againe the pure and sincere Christian faith. He reigned in the yeere of our Lord Christ, 521.

Of Iustianus. Cap. XXXI.

Iustianus, being an Emperour of Constantinople, came of a very poore and base kindred: his mothers brother Iustinus, Emperour before him, was but a Swin-heard, he succeeded his vncle at the age of foureteene yeeres in the Empire, and gouerned it nobly for the space of forty yeeres, augmenting it honourably: he was a right worthy and excellent Prince, but he was not a little corrupted with auarice, and with the heresies of Eutichianus and Pelagian. And not long after was bereft of his wits, and so ended his life when he had liued fifty five yeeres.

Of Licurgus. Cap. XXXII.

Licurgus was the Law-maker of the Lacedaemonians, he was a man of great vertue and wisdom, and so moderate and iust, that when he might

might haue raigned after his Brother Poludesta, he would not take it vpon him, but gouerned the Realme to the vse of his young nephew Cabrilas, to whom, being of age, he restozed the Kingdome. And in the meane time garnished the Citie with most honest Lawes.

Of Marcus Aurelius Antonius. Cap. XXXIII.

Marcus Aurelius Antonius, was an Emperour of Rome, and a Romane borne, hee succeeded his Father Pius in the Emperre: his Mothers name was Domitilla: hee was a Prince of excellent vertue, wisdom, & learning, and seemed to be prouided for of God against the troubles and miseries which hapned the commonwealth in his time: for vndoubtedly without his great and maruailous wisdom, the Empire had beene sore impayred, or well-nigh utterly confounded, but hee by his fore-sight and counsell gouerned the same, and kept it from much danger: hee made many worthy Lawes, which remaine yet to this day, hee dyed in Danomy, now called Hungarie, in the eighteenth yeere of his raigne, when he was forty foure yeares of age.

Of Mison. Cap. XXXIV.

Of this Mison is great variance among writers, and all through the doubtfulnesse of Apolloses answer: for when Anacharsis asked of Apollo, who was wiser then himselfe, he answered, Ecius, Mison, Chencus: but some say, that Apollo saide, not Ecius but Eteus, and so they asked what Eteus is? Permenides saith, it is a

The first Booke.

village of Laconia, in which Mison was borne. But Socrates saith, that his father was called Eteus, and his Mother Chincum. Echiphron saith that he was of Creete, and that Heraclides Ponticus was his father. But Anaxilaus saith, that hee was of Arcadia : thus there is controuersie about him, in which I allow best Socrates minde. But after that Apollo had giuen this answer, Anacharsis being troubled therewith, came to Mison in the Summer-time, and found him making a share for his plough, and mocking him therefore, said, twis Mison it is not meete to goe to plow now: No (quoth hee) but it is meete to prepare and make is ready. Hee liued solitarily, and when a man by chance met him laughing to himselfe, and asked him why he laughed so, Alth no man was present with him, hee answered, euen therefore doe I laugh. He wrote many worthy workes, and dyed when he was seuentie and seauen yeares old : his witty sayings shall be spoken of in their places.

Of Ouidius. Cap. XXXV.

Ovidius, surnamed Naso, was borne in Sulmo, brought vp in Rome, and diligently instructed in Latine Letters from his tender age. Hee gaue most diligent study to the making of Verses, from the which he was with-drawne by his father, and put to learne Rhetorick : where in a while he much profited, and was in the number of the best Orators of that time, and was aduanced to sundry authorities, and made a Senator. Notwithstanding, he did much dedicate himselfe to Poetry, wherein by nature hee was excellent, in facilitie and abundance of sentences. Hee was

deceitly

dearly beloued of the Emperour Augustus, of whom at the last hee was exiled into Pontus, where he spent the rest of his life in a towne called Thomos, amongst people most barbarous, who, notwithstanding, greatly lamented his death for his curtesie and gentle manners. The cause of his exile is vncertaine, sauing some suppose, it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the Booke of the craft of loue, whereby young mindes might be stirred to wantonnesse. He was before the incarnation of Christ foure yeares.

Of Pithagoras. Cap. XXXVI.

Pithagoras the Philosopher, borne in Samia, was a rich merchant-mans sonne, called Demaratus, howbeit, hee was richer then his father, who was not able with his marchandise to get so much as his Sonne despised: for hee was both rich in abstinence from couetousnes, and also in wisdom, which is true riches: of which in his youth hee was so desirous, that hee went first to Egypt, and after to Babylon, to learne Astronomie, and the beginning of the worlds Creation: which when he had learned, he returned to Crete, and Lacedemonia, to see Licurgus and Minos lawes: In which when he was perfect, he went vnto Ceuous, where was a people exceedingly giuen to luxurie and all kinde of vice, amongst whom he so behaued himselfe, that hee reformed them from their euill manners, and in small time brought them to such sobernesse, that men would neuer haue thought it had beene possible: for the virtues that were

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were forsaken of their husbands, and Children cast off by their parents, he so instructed, that they were receyued againe: he caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as saith Boetius, was the inuenter of Musicke among the Grecians, which he found out by the sounds of hammers, whereof he wrote a booke, which Boetius and Apuleius translated into Latine, & Augustine in his eight booke De Ciuitate Dei, saith, that Philosophy was so named by him, which befoze was called Sophia. For when it was asked him of what science hee was, he answered, a Philosopher, which is a Desirer of Wisedome: thinking it a great arrogancie to haue called himselfe wise. Tullius saith, that Pithagoras spake so wisely, and so elegantly befoze Leoncius a King, that he wondring at his wit and eloquence, desired him to shew what Science hee knew best: to whom hee answered, that hee knew no science, but was a Philosopher: at which for the newnesse of the name, the King astonished, asked him what was a Philosopher, and what difference was betweene Philosophers and other men. To whom Pithagoras said; Many life seemeth mee to be like a Congregation of people gathered to see a game, to which men resort for sundry purposes: some by their owne activitie to winne the honour of the game, and other some for lucre sake to buy or sell somewhat, and other some minding neither to gaine nor to profit, come onely to behold and see what is done: and in like manner, men which are come vnto this life, as out of another life and nature, occupy themselves with diligence to get praise or profit: or regarding neither,

er, apply their mindes to search and to know the
 nature of things: which sort, last named, we call
 philosophers, that is to say, louers of wisdom.
 Thus by this witty parable he vttered his minde,
 the continuance whereof also, he praiseth and pro-
 veth his science to be best, saying, like as he which
 cometh to see the game onely, is moze liberall, yea,
 and moze to be praised then the rest: so likewise he
 which in this life giueth his minde to wisdom and
 knowledge, ought moze to be accepted then any of
 the rest. S. Augustine saith, that he was well skilled
 in Necromancy, which may be very well, for in
 that time it was much set by, and none thought
 wise, that therein was ignorant. Valerius saith that
 his hearers worshipped him so much, that they
 thought it a great sinne to forget ought which they
 heard of him. In disputing any matter, his words
 were so esteemed, that it was a cause good and suffi-
 cient in any matter, to say that Pichagoras said so. He
 was so good a Philosopher, as scarce any deserueth
 to be his match. He kept iustice so much, that after
 his death, the authoritie of his name ruled the peo-
 ple of Italy, which in time past was called Magna
 Grecia. He was so sparing and profitable, that some
 thinke he neuer eate any dainty meates: he taught
 many yong men, whose aptnesse he knew alwayes
 by their countenance, gesture and manners: and he
 with all his disciples lived in common together, as
 well in loue as in other matters: for he taught them
 that true friendship was, to make one heart and
 minde of a great many hearts and bodies: inso-
 much that Daimon and Pythias, which were of his
 Sect, loued so together (as saith Valerius Maximus)
 that when Dionisius the tyrant would haue killed
 the one of them, which desiring license to goe and
 dispose

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dispose his goods before his death, was granted his request, if he could get another in the mean while that would be his pledge, who if he came not againe at the time appoynted, should die for him: his fellow not regarding his life so much as his true friendship became his pledge: And the other being let goe, came againe at his time appoynted to redeeme his fellow from his death which faithfullnesse in both, the Tyrant Dionysius seeing, not onely forgaue them both, but also desired that hee might be the third of that fellowship that had rather die then to faile in friendship: a notable example of most constant friendship, and good instruction thereto. To one that asked him what hee thought of womens weeping, hee said There are in womens eyes two kindes of teares the one of griefe, and the others of deceit. To a covetous man, hee said: O foole, thy riches are lost upon thee, and are very pouertie: for why thou art neither the warmer, better fed, nor richer for them. It was asked him if hee desired to be rich, to which he answered nay; saying, I despise to haue those riches, which with liberallitie are wasted and lost, and with sparing doe rust and rot. To one that was gallie apparelled, and spake vncomely things, hee sayd, eyther make thy speech like vnto thy garments, or else thy garments like vnto thy language. It chanced a foole in Pichagoras presence, to say, that he had rather be conuersant among women, then among Philosophers: to which he said, yea, for he had rather lye routing in durt and in mire, then in cleare and faire water. Being asked what new thing was in the world, hee answered, nothing. Being asked what was philosophie, he said the meditation or remembrance

ance of death, labouring daily to get the soule libertie in this prison of the body. He was the first among the Grecians that held opinion, that the soule was immortall. He kept schoole in Italy, & lived vnto a great age, and after that hee was dead the people reuerenced him so much, that they made a Temple of his house, and worshipped him as a God. He flourished in the time of Nabuchodonosor King of Babylon. His Precepts, Proverbs, and Parables shall follow in their places.

Of Periander. Cap. XXXVII.

Periander, as saith Heraclides, was borne in Corinth, his fathers name was Cipcelus: he married a Wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two Sonnes, the one called Cipcelus, and the other Licophorne, of which the younger was very wise, but the elder was a foole. This Periander was well learned, and wrote a booke of two thousand verses. Nevertheless he was a Tyrant, and exercised so much his tyranny, that all men did hate him: he was about the xxxviii. Olympiad, in Solons time, and hee executed his tyranny w. years. Some say there were two Perianders, the one a tyrant, the other a philosopher, which might well be: nevertheless, this tyrant is he whom Lactertius reckoneth for one of the seauen Sages, whose opinion I allow not: for like as hee for his dull doctrine disalloweth Orpheus to bee a Philosopher, so I for his euill living, disallow Periander to bee any of the seauen Sages, although he hath written many wise sayings. For as in Philosophy nothing is lesse allowed then ignorance, so

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So in wisdome nothing is more abhorred then ty-
ranny, in which this Periander excelled, insomuch
that when he was demanded why he continued
his tyranny: because it is dangerous (quoth he
for a man to yeeld himselfe, either of his owne ac-
cord, or against his will. Nevertheless, he would
say, (as wicked Hannibal said of peace) that whoso
would raigne in security, ought to endeaouro
to haue their Subjects obedient with loue, and
not with force; and yet he himselfe sought nothing
lesse. For, on a time he being very angry, threat-
ning his wife being great with childe, downe a payze of
staires, and trode her vnder his fete, and so kil-
led her: and sent away his sonne Licophorne be-
cause he mourned for his mother, and gaue him
into Cozira: and afterward when hee himselfe
was very olde, hee sent for him againe, that he
might with his owne hands haue played the tyrant
with him: which when the men of Cozira knew
they put him to death themselves, to deliuer him
from his fathers tyranny. And when Periander
heard that, raging in his fury, he tooke all the
chilozen and sent them to Aliattes, a Tyrant, to be
slaine, but when the ship wherein they were, ap-
proched vnto Samos, they bowing to Iuno, were
saued of the Samnites: which when Periander
heard of, he being eighty yeeres olde, what with
sorrow, and what with madnesse, dyed. This was
his life, which should not haue bene rehearsed
saue that for his good sayings, which shall be spoken
of in their places. Neither would wee that any
man should take example thereby, but rather should
see how shamesfull a thing it is to haue the like com-
ditions.

Of Phericides. Cap. XXXVIII.

Phericides the Sonne of Badis (as saith Alexander) was a Syzian borne, and was an hearer of Pittachus. Theopompus affirmeth him to be the first that euer wrote of Nature, and of the Gods, among the Grecians. Many meruailes are written of him: for as hee walked by the Sea side at Samos, beholding a ship sailing swiftly with full sailes, hee prophesied that within a litle while it should be drowned, and as hee said, it came to passe, euen in his owne sight. After that he prophesied (as there was indeede) that the third yere after, there should be an earth-quake.

Not long after when he was at Massons, in the game place, hee counselled one Perilaus a stranger, to get him thence, and all his household, with as much speed as might be: which counsell he not regarding, was taken not long after (with the towne and all) of the enemies. Hee would say to the Lacedemonians, that neyther gold nor siluer ought to bee worshipped, and that Hercules in his sleepe gaue him that commandement: which Hercules also at the same time commanded the Princes to obey Phericides: Some apply this to Pithagoras. Hirmippus saith, that when there was great warre betwene the Ephesians and Magnessians, he being desirous that the Ephesians might winne the victorie, asked of one that passed by, of whence hee was, who confessing himselfe to bee an Ephesian, he commanded him to draw him by the legs, and to lay him in the Magnessian field, saying, desire the Citizens, that when they haue got the victorie, they bury mee (which am Phericides)

in

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in this same place. Which when the Citizens knew, they were in good hope of victory: and the next day they over-came the Magnesians in battaile, and found Phercides dead, and buried him honourably. But some say, that he threw himselfe downe head-long, from an hill called Coztiam, and so to haue dyed, and to be buried at Delphos. Other some say, that he died being consumed with lice. Aristoxenes saith, that when Pithagoras which came to visite him, demaunded how hee did, that hee putting his finger out at the doore, said, Behold thy selfe: which answer afterwarde among learned men became a By-word. He wrote an Epistle to Thales, wherein hee prophesied of his owne death, saying that he swarmed full of Lice, and that hee had a Fever: and when any of his friends asked how hee did, hee shewed them his lowly finger out through the doore, and desired them that the next day after they should come to his burfall.

Of Plato. Chap. XXXIX.

PLato the Sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yeare that Apollo was borne, as witnesseth Apollodorus. Which was in the fourescore and eight Olympiads, and dyed being fourescore and foure yeares old. It is said that when hee was borne, there came a swarme of Bees, & hived in his mouth, which Socrates interpreted to bee a signe of his great eloquence: hee was a goodly man of person, as saith Alexander, and was therefore called Plato, which some say was for his eloquence, and some for his great fore-head. Hee exercised himselfe

himselfe in his youth to wrestling, and such like
feates, and gaue his minde also to painting, and
to write Posies, Meters, and Tragedies. Hee
had a small voice, and an eloquent tongue. Socrates
dreamed that a swan let fall an egge, which hatch-
ed in his lappe, and when it was feathered it flew
vp on high, and sung exceeding sweet songs: and
the next day when Platoes father brought him to
School to Socrates, O (quoth hee) this is the
swan that I dreamed of: and when hee had learn-
ed much, and should come before Dionise to a
School-game, wherein learned men should shew
their witty meters, and pithe writings, wherein
he that excelled had a good reward: when hee
had heard Socrates declare his, Plato threw his
disme into the fire, saying, O fire, Plato hath need
of thy helpe. And when Socrates was dead, hee
went into Traie to Philoleum, who was of Pitha-
goras Sect. From thence he went into Egypt, to
heare the Priests and the Prophets: where hee
ing sore sicke, he was healed by one of the Priests
with Sea-water, by reason wherof hee said, the
Sea ebberh and floweth all manner diseases. He
said mozeouer that all the Egyptians were Phy-
sicians, hee determined also to goe to the Magis-
tians, but by means of the wars that were in Asia,
he changed his purpose, and returned to Athens,
where hee abode and wrote many worthy workes,
and drew together Heraclitus, Pithagoras, and
Socrates reasons. And in sensible things hee pre-
ferred Heraclitus: and in things that pertayned to
diligence, he tooke Pithagoras part: and in ciuill
matters, and Morall Philosophy, hee esteemed
most his Maister Socrates. And hee drew these
three parts of Philosophy into one body

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saith that he gaue an hundred pound to Philolaum
for thre of Pirthagoras Bookes.

He sailed thence into Sicill, to see the Country,
whereas Dionisius the Tyrant, Hermocrates son,
compelled him to talke with him, and when Plato
in his communication sayd that a Tyrant ought
not to doe that which was for his owne profit,
except he excelled in vertue: the Tyrant being
angry therewithall, said, thy words saue of old
idle dotirels tayles: and thine also, (quoth Pla-
to) of a young Tyrant. For which this Tyrant
would haue slayne him, but he was entreated o-
therwise, and he commanded him to be sold; and by
chance there was one Annicer, a Cereniake, who
gaue thirty pounds for him, and sent him to A-
thens amongst his friends, who incontinent sent
him his money againe, which hee in no wise would
receiue, alledging that other men were as wo-
thy to care for Plato, as they. And when the Ty-
rant heard how Plato had sped, and was in his
Country againe, he wrote vnto him, praying him
not to speake or write euill of him: to which re-
quest Plato wrote againe, that hee had not so much
idle time as once to remember him. Some say,
when the Captaine Cabria, who was guilty of
death, fled, that hee (when none else of the City
durst) went with him. And when Corbilus a scot-
ter saw him enter into the Castle with him, hee
rayled on him, saying, thou goest to helpe ano-
ther, as though thou knewest not that wee al-
ready owe thee Socrates payson. To whom Plato
answered, saying, when I warred for my Coun-
try, hee then suffered perill with mee, wherefore
now for friendships sake, I will doe as much for
him.

To

To one, who because he reproued him for playing at dice, sayd, thou chidest for a small matter: indeed (quoth he) the thing is small, but the customeable vse thereof is no small thing. To one of his boyes which had displeased him, he said, if I were not angry, I would beate thee. To one of his seruants which had done amisse, and excused himselfe, saying, it is my destiny, I could doe none otherwise, hee said excuse thy selfe no more then; for it is thy destiny also to be punished. Hee dyed in the Schooles, as some say, being taken in the middell, and was buried at Athens. His notable Sentences shall be added in their places.

Of Plutarch, Cap. XL.

Plutarch the Philosopher, was a man of wonderful wit, well brought up in his youth, well instructed in manners, and well furnished in all kindes of learning, who growing by as well in vertue and learning, as in body and yeares, was chosen, & that worthily, to be the instructor of the Emperour Traian, whom he so well instructed, that his glory thereby was greatly augmented, as it is said in Polierato, the first Booke. He was faithfull in his sayings, and very eloquent in his words, and exceeding diligent and wary in his manners, of a chaste life & good conuersation. He gaue his mind much to instruct & teach others and wrote many Bookes, of which one entituled The education of youth, wee haue in our English tongue (drawne thereunto by the excellent and famous Knight Sir Thomas Eliot, whose good zeale and loue both to further good learning, & to

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profit his Country, appeared as well thereby as by many other works which he hath taken paines to bring into our Language) shewing well the good affection that he had to the Common-weale. He wrote another Booke called The Instruction of Traian: In which hee setteth out the office of a Prince, and what he ought to be, so excellently, as no man can mend it. Hee wrote also another Book, intituled Archigramaton, wherein he teacheth Rulers and Officers how to gouerne themselves, with diuers other things: among which the Letter which he wrote to Traian, what time he was created Emperour, is worthy to be remembered, in the end whereof hee saith thus, Thou shalt rule all things euen as thou wouldest, if thou goest not from thy selfe: and if thou dispose all thy workes to vertue, all things shall prosper with thee. And as touching the gouernement of the Common-weale, I haue taught thee therein already, which if thou dost follow, thou shalt follow mee thy Master Plutarch, as an example of good liuing; but if thou dost other wise, then shall this my Letter be my witness, that I gaue thee neither counsell, nor any example thereunto. When hee was aged hee dyed, and was buried honourably. His worthy Proverbs, Adages, Parables and Semblables shall follow in their places.

Of Photion. Cap. XLI.

Photion was scholler to Plato, and to Zenocrates: he was one of the chiefe gouernours of the City of Athens, and a man of such wonderful grauity and constancy, that hee was not lightly

lightly scene to change his countenance, either to laugh or to mourne, nor to haue his hands cut of his bosome, except in war: & when hee was in the Country, he went alwayes bare-footed, except it were in the cold Winter, whereof there was no better token then to see Photion goe shod. His speech was short, graue, vehement, and full of darke sentences, and therefore the most eloquent Orator Demosthenes called him the hatcher that did cut his words; hee alwayes kept himseife in pouerty and base estate, and refused infinite treasure sent vnto him by Alexander. And although he had been the generall Captaine of the Athenians in sundry wars, and honourably atchieued his enterprises, yet was he best contented to liue poorly. Finally, euen of his own unkinde Country-men he was condemned to death, whereunto hee went with the same countenance that hee had in authority.

Of Philip. Cap. XLII.

Philip King of Macedone, Son of Amintas, Father of great Alexander, he was from his childe-hood a Prince of excellent wit & power, of whom these excellent things following are to be remembred. After hee had vanquished the Athenians at Cheronea, he began to reioyce in his felicity, but to the extent that he therefore should not be the more prone to iniuries towards his subjects, nor to haue indignation at them whom he had vanquished, he then, & euer after, caused a childe to come to his Chamber-dooze in the morning, and cry vnto him with a loud voyce: Philip, thou art a man mortall. Which hee obserued to

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constantly, that he neuer went out of his chamber, or receiued any Counsellors or Sutors till the childe had thrice spoken those words, notwithstanding he was a Pagan.

Of Plinie the second. Cap. XLIII.

Plinie the second, was famous, and a man of great vertue and excellent learning (as was the other Plinie) he wrote to Traian of the persecution of the Christians, certifying him, that there were many thousands of them put to death, of the which none did any thing contrary to the Romane Lawes, worthy persecution, saying that they vsed to gather themselves together in the morning before day, and sung Psalmes to a certaine God whom they worshipped, called Christ: all other their actions being very bright, godly, and honest. Wherefore the persecution, by commandement of the Emperour, was greatly lessened. Hee wrote (as it is supposed) the most excellent worke called, The Historie of Nature. He liued in the daies of the Emperour Traian, and dyed in the yeare after Christs Incarnation one hundred and sennie.

Of Plautus. Cap. XLIV.

Plautus was a right worthy & excellent Poet, borne in Umbria, in the country of Italy. He had a great felicity and pleasure to spend his time in making and setting forth Comedies, and when he spent all his substance on Players garments, he was brought to such want, that he was fayne for his liuing to serue a Baker in turning a

quern,

querne, or hand-mill. When he was vacant from his labour, he would write eloquent and pleasant Comedies : wherein he was reputed so excellent that Eupius Strabo saith of him, hee doubted not but that the Muses would speake as Plautus did write, if they should speake Latine. He was in the time of Caro Censorius.

Of Pittachus Mitileneus. Cap. XLV.

Pittachus Mitileneus was a noble and excellent man : hee was one of the seauen wise men of Greece. In his time he did exceede all men, both in learning and martiall feates. He was also of the Citie of Mitilene.

Of Pirrhus. Chap. XLVI.

Pirrhus King of Eptre, was a valiant & fierce warriour, sterne of countenance, and a man terrible to behold, he seemed to be framed and naturally inclined to Martiall prowesse. He was induced by a doubtlesse answer of Apollo, to aide the Tarents against the Romanes, whom hee overthrew in two great Battailles, but with such losse of his owne Captaines, friends, and Souldiers, that he said, if we over-come the Romanes once againe, we shall be utterly vndone. Wherefore greatly maruelling at the man-hood and prowesse of the Romanes, hee said with a loud voyce to his friends : O how easie were it for mee to subdue the whole world, eyther to my selfe, by the ayde of the Romane Souldiers, or to the Romanes if I were their King ? He was receiued of the Macedonians for their King seauen months.

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He warred against Demetrius King of Asia, vnto whom he gaue a great ouerthrow. He reigned before Christ, two hundred eighty and eight yeeres.

Of Pacuuius. XLVII.

Pacuuius was a famous and excellent writer of Tragedies, borne at Veundunum in Calabria, hee was sisters son to Ennius the poet, he is commended of Quintilian for the grauity of his sentences, the ponderousnesse of his words, and the authority of the presages which are in his Tragedies and Comedies: and that his stile seemeth somewhat rude, is to be ascribed to time, and not to his fault. Hee liued vnto the age of ninety yeeres.

Of Pompeius. Cap. XLVIII.

Pompeius, called Magnus, for his incomparable victories, (whose father was called Pompeius Strabo) had so good a grace in his visage that from his childe-hood hee moued the people of Rome most entirely to fauour him, for his singular benenolence, continency of living, martiall experience and knowledge, pleasantnesse of speech, fidelity of manners, and easinesse in speaking too. Hee neuer required any thing without shamesfastnesse, nor granted any thing but with a glad countenance. In his visage appeared alwayes both nobility and gentlenesse, so that in his flourishing youth there shined in him manners both princely and reuerent. He was of a liuely, stout, and noble courage. He fortunately preuailed, & had commonly good successe in all his enterprises: hee greatly triumphed

triumphed for his victories in Africke: being almost but a childe, he vanquished the valiant Capitaine Sertorius, a man at that time most famous in prowesse: he vanquished also Mithridates the great King of Pontus. And when a great number of the concubines of Mithridates, women of excellent beautie were taken and brought vnto him, hee would not company with any of them, but sent them to their friends. He subdued Armenia, Cappadocia, Phlagonia, Media, Scythia, Mesopotamia, and sundry other Realmes. Hee brought to Rome (by reason of his triumphs & victories) innumerable treasure of gold & silver: hee afterward tooke to wife Iulia the daughter of Iulius Caesar, who liued not long. And when the army betwene Pompey and Caesar decreased, hee was at the last by Caesar vanquished, and privately fled by sea into Egypt, where being vnder the conduct of Ptholomeus, he was slaine in a boat, his head being stricken off, and the body cast on the strand, where it was piously buried, when hee had liued aboue threescore yeeres, and from his youth in most high honour, wealth, and prosperitie, on whom it did seeme that Fortune had bestowed all her treasures most prodigally.

Of Quintilian. Cap. XLIX.

Quintilian in his time was a worthy and famous man, and being a perfect Rhetorician, taught Rhetorick in Rome, and received his salary and stipend out of the Emperours Exchequer. He flourished in the time of Ignatius, who governed the Congregation of the Christians at Antioch.

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Of Solon Salaminus. Cap. L.

LIke as there is among Writers great variance (as I said before) about the first Philosopher, euen so is there great contention, which were the leauen Sages, but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because wee intend not so much to shew the persons and names, as their good doctrine: therefore it shall be sufficient that a wise and approued Philosopher hath said such things as to them are attributed: yet as for good causes I haue allowed Socrates for the first morall Philosopher after Laertius minde, so doe I best allow Laertius iudgement in this matter, which saith that these were they, Thales, Solon, Periander, Cleobulus, Chilon, Bias, and Pittachus. Of whom although Periander was a tyrant, yet because that for his good doctrine, hee hath of the learned long time bene allowed, therefore hee shall enjoy that name which they haue all giuen him. Of Thales ye haue heard already, after whom Solon is next, who was son to Existides, and was borne in Salamina, & therof was called Salaminus, he wrot many good Lawes, and did many noble deedes worthy to be remembred: among which this is very notable; after that the Athenians and Megarenes had made great warre, and soze slaughter betweene them, to haue had the signozitie of his country Salamina, and both were soze wearied with warres, they made a Law at Athens, that no man on pain of his head should speake or perswade ought to challenge the Island any more. Then Solon being troubled and thought:

thoughtfull for his country, fearing lest with holding his peace he should do small good to the common-wealth : and againe, if hee should speake, it should be for his hurt, sodainely fained himselfe mad, thinking thereby not onely to speake, but also to doe such things as were forbidden. And disguising himselfe, he ran abroad among the heartlesse people, and there in the manner of a Crier, he perswaded the people to that that was forbidden, and stirred by their mindes so much, that incontinent they began war to obtaine the Island, and so at last they got it. He perswaded them also to challenge Chersonesum, a City in Thracia, affirming that it was their right : & by this meanes so won the peoples loue, that they gladly would haue made him Ruler : but, as saith Socrates, he had a neighbour called Pisistratus, who traitterously endeououred to hurt him, whereof as soone as hee had knowledge, he armed himselfe and went into the streete, and when hee had called a great company about him, hee discovered Pisistrates treason, & not onely that, but sayd also that hee was ready to amend it, and would be glad to fight for his liberty, saying, Ye men of Athens, I am wiser then some, and valianter then other some. I am wiser then those that marke not Pisistratus, & I am valianter then those which know him and dare not for feare shew what he is. But the Senate that tooke Pisistratus part, said he was mad : and when he saw he could haue no redresse, he laid downe his armour before them, and said; Country, I haue alwayes holpe thee with word and deede : and then sayled into Cyprus, and there met with Cresus, who demanded of him whom he thought happy, he said, Thales of Athens, and Bito, and such other, which

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which all men speake of. Another time when Cresus had arrayed himselfe richly, and was set on his high throne, he asked him if he had euer seene a more gorgeous sight? Yes (quoth he) both Carpons, Pheasants, and Peacocks, for their goodly colour are naturall. From Cresus he went into Scilicia, and there builden a Citie, and after his owne name called it Solons. Hee made many good Lawes, for such as were warriours: for if any had got victorie, he should haue a great reward for his labour; and such as were slaine had their Wives and children found of the common purse euer after. Hee made a Law that no Executour, should dwell with any Orphanes mother, nor that any should be Executour, to whom, after the hetres death, the goods should belong. And that no ring or seale-maker, should keepe the print of any old seale. And that whosoever had put out a mans eye, should leese both his owne for it. And that whosoever tooke ought that was not his owne, should dye for it. And that if any Gouvernour were found drunken, to die for it. And that no man should glue any dowry with his Daughter: with many more good Lawes. When hee was demaunded, why he made no Law against such as killed their Father or Mother, he answered, because it is a desperate mischiefe. Being demaunded how men might best keepe them from breaking the Law, hee said, if such as haue no wrong, be as soze and carefull as those that are wronged. Hee would say to rich men, abundance groweth from riches, and disdaineth out of abundance. He wrote many Bookes both of Verses, Lawes, & other matters, besides many witty Epistles. Hee flourished in the fortie Are Olympiade, and was Prince of Athens the third

thred yere, which was from the worlds creation
4675. yeres, he liued eighty yeres, and dyed in
Cypres, commanding his seruants to carry his
bones to Salamina, and there being beat to pou-
der to strew them about the city. Dioscorides writ-
teth, that when he was asked why he wept for
his Sonnes death, although it profiteth him nothing,
hee answered, euen for this cause I weepe, be-
cause I can profit him nothing. Thus much of
his Life and Answeres: the rest of his sayings
shall be spoken of in their places.

Of Socrates. Cap. LI.

Socrates, as saith Plato (the Sonne of Sophro-
niscus, a Lapidary, and his Mother Phanareta
a Wyd-wife) was borne at Athens, a man of a
wonderfull wit, and as some say, was an hearer
of Anaxagoras, and of Damon. But Duris saith,
that he was a seruant, & that he graued in Stone,
and that in Gracy three goodly Images were of
his caruing: wherefore Timon calleth him a car-
uer of Stones, a vaine Greek Poet, and a subtle
Orator: for in his Orations he was sharpe and
prompt, & was therefore forbidden to teach it by
thirty tyrants, as saith Xenophon. But (as saith
Fauorinus) he with his Disciple Eschenes opened
the fields of Oratories craft. Hee got mony to
finde himselfe withall by his bandy-worke, from
which Crito deliuered him because of his wis-
dome, and became his scholler, as Bizantius saith,
But after that Socrates perceived that there was
no fruit in the speculation of naturall Philoso-
phy, and that it was not greatly necessary to the
outward manners of liuing, hee bzought in the
kinde

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kinde called *Strenike*, that is, *Mozall Philoso-*
phy, and taught it daily both in the *Shops* and
Arcies, and exhorted the people chiefly to learne
those things which should instruct them in man-
ners, which were needefull to be vsed in their
houses. He vsed sometime through vehemency of
his communication to shake his head, and stirre
his finger; yea, and to pull himselfe by the haire
also, and was therefore mocked of many, which
hee suffered patiently, and was so patient, that
when one spurned him, hee suffered him: and be-
ing asked why he stricke not againe, hee asked, if
an *Asse* had kicked him, if he should kicke againe?
When *Eumides* had given him a worke of *Hera-*
clitus to read, and asked him what hee thought of
it, he answered, such things as I vnderstand are
very mysticall, and so I thinke those be which I
vnderstand not: but surely they lacke some *Apol-*
lo to expound them. He tooke great care to the ex-
ercise of his body, and was of a comely behauiour.
He was also a good warriour, for when *Xenophon*
was in the wars fallen from his horse, he caught
him and saued him. Another time when the *Athe-*
nians fled away hastily, he himselfe went leasure-
ly alone, looking backe oftentimes priuily, and
watching to reuenge him, if any man with his
sword durst venter to inuade his fellowes: he
warred also by sea, & when he had valiantly fought
and overcome his enemies, hee gave willingly the
victory to *Alcibiades*, whom (saith *Aristippus*) he lo-
ued greatly: he was of a constant minde, and in-
vincible reason, & exceeding carefull for the com-
mon-weale: he was also thifty & continent. When
Alcibiades would haue given him much *Line* and
Sand to build him a house, hee said, if I lacked

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shoes, and thou wouldest giue me a whole hide to make mee a payre, should I not be mocked, if I tooke it? When he beheld many times the multitude of things that were sold, he would say, Good Lord, how many things there be that I need not? He would say commonly, that gold, silke, and purple, and other such things, were more meet to set forth Tragedies, then necessary to be vsed: he liued so sparingly & temperately, that many times when they were plagued in Athens, he onely himselfe alone was neuer sicke. Aristotle saith, that he had two wiues: the first Xantippe, of whom he begat Lamprocles: and the other, Marrone, Aristides daughter, whom he tooke without dowry, of whom hee begat Sophroniscus, Meneximus, Satirus, and Hieronimus. Rhodus saith that he had both at once: for the Athenians being consumed with warres and moztaine of people, to augment the City, decreed that euery man should haue two wiues, the one a Citizen, & the other what hee would, to beget children of both, which Law Socrates obeyed. He despised greatly such as were proud and high minded, and wranglers. Hee glozied greatly in poore fare, and said that such were most like vnto God that lacked fewest things: he had a great gift both in perswading, and also in dissuading: for he (as saith Xenophon) perswaded a young man which was mercilesse and cruell against his mother, to reuerence her: hee dissuaded also Platocs brother, who was desirous to haue come into the Common-wealth, and caused him to leaue off, because he was rude and ignorant in things. Being asked what was the honour of young men, hee answered, to attempt nothing too much. To him that asked him whether it were better to marry

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or not he said, which soever thou doest it shall repent thee. Hee would say that hee wondered much at men which with great diligence endeauoured to carue and make stones like men, and tooke so little heede to themselves, that they both seemed and were like vnto stones. Hee exhorted young men to behold themselves oft in a looking-glasse, to the intent that if they were beautifull and well formed, they should doe such things as becommed their shape, but if that they were ill favoured, then they should with learning and good manners hide their deformatie. When he on a time had bidden many rich men to dinner, and his wife Xantippe was ashamed of the small preparation that hee had made, he said, Be content Wife, for if our guests be sober & honest men, they will not dispise this cheere: and againe, if they be riotous and intemperate, wee shall be sure they shall not suffer. Hee said, some liued that they might eate; but hee did eate that he might liue. Being on a time reuiled, and asked why hee spake nothing: because (quoth hee) that which he speaketh, per aiureth not to me. ¶ That men could now a daies so take such matters. Another time when it was told him that one had spoken euill of him, hee said, hee hath not learned as yet to say well. When Alcibiades told him that hee could not suffer the forwardnesse and scolding of Xantippe, as hee did: no; (quoth he) but I can, I am so vsed thereto: canst thou not at home suffer the gagling geese? yea, (quoth Alcibiades) for they lay me egges: marry (quoth Socrates) and so doth Xantippe bring mee forth children. On a time when his wife in the open street plucked his cloake from his backe, and some of his acquaintance counselled him to haue stricke her therfore,

therefore he said, yes Sirs, ye say well, that while we are brawling and fighting together, every one of you might cry, now to it Socrates, yea, well said Xantippe, the wittiest of the twaine. He counselled that men should so goe to their wiues, as horsemen goe to their fierce horses: with a pretty similitude he coloured his patience, saying, like as an horse being broken of an horse-keeper, suffereth ever after any man to ride vpon him, so I by the ble of Xantippe, can suffer all other folke.

Finally, he daily saying and doing such things, was praised of Apollo to be the wisest man that liued: at which diuers being displeased, and because that hee reprov'd some that thought themselves very wise men, to be very fooles, they not content conspired against him, and accused him, saying, Socrates breaketh the Lawes of the Citie, which haue beene given of the Elders, teaching that there are no Gods, and bringing in new Spirits: (for Socrates held opinion that there was but one God, who was without beginning and ending, who hath made and governeth all things, and that the soule of man was immortal, and that every man had two spirits assigned him of God, and therefore he despised their Gods, and would not worship them,) and against right and Law hee corrupteth our youth, wherefore let him dye.

When this was put up against him, Lissias a Philosopher wrote an Apologie for him, which when hee had read, he said, Lissias the Oratour is good and excellent, but surely it is nothing more for mee, (for why? it was more indetail then should seeme more for a Philosopher. And when Lissias demanded of him why it was so good, why it

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was not meete for him, hee said, Garments and shoes may be both good and sayre, and yet hurt for mee. But while he was iudged, it is said that Plato stood by in his defence, and could not be suffered: and so he was condemned by eighty Iudges, and cast into prison, for whom the Prince of Athens was very sorry, but the sentence which the Iudges had giuen vnto him, which was that hee should drinke poyson, could not be reuoked.

The King had a Ship fraught with sacrifices, which he offered to his Idols, which then was abroad, and hee would giue no sentence vpon any mans death before it came to Athens: wherefore one of Socrates friends, called Inclites, counselled him to giue a certaine summe of money to the keepers, to let him escape away secretly, and so to goe to Rome: but Socrates said he had not so much. Then sayd Inclites, I and thy friends haue so much, which we will gladly giue to saue thy life if thou wilt.

To which Socrates answered, I thanke you and my friends, but sith this Citty wherein I must suffer my death, is the naturall place of my birth, I had rather dye here then else-where: for if I dye here in my Country without deserving, onely because I reprove their wickednesse, and their worshipping of vaine Idols, and would haue them worship the true God: if these men of mine owne Nation persecute me for saying and maintayning truth, euen so will Strangers wheresoeuer I become: for I will neuer spare to say the truth, and surely Strangers would haue lesse mercy on me then mine owne Country-folke. Being thus minded, hee continued still in prison, teaching his

Schollers

Schollers which resorted to him, many things, both of the composition of the Elements, and also of the Soule, but would write nothing, for he said that wisdom ought to be written in mens hearts and not in beasts skins, neuertheless his scholler Plato wrote well nigh all that he taught. A little before he should be put to death, he desired that he might bath himselfe, and say his Orisons: which he did, and calling his wife and children, he gaue them good instruction. And when he went toward the place where hee should finish his life, his wife went after him, crying, alas, my husband dyeth guiltlesse: to whom he said, why woman, wouldst thou haue mee dye otherwise? and sent her a way. So when the cup of porson was deliuered him to drinke, his friends began to weepe, wherfore he blamed them, saying: I sent away the woman because she should not doe as you doe. Then Polidorus proffered him a precious garment to dye in, to whom he said, hath not mine owne coat serued mee to liue in, why then may it not well serue mee to dye in? And then after he had commended his soule to God, hee dranke the confectiō. And as he was in trauaile of death, one of his Disciples, said, O Socrates, full of wit, yet teach vs somewhat while thy speech lasteth, to whom hee answered, I can teach you no other wise now dying, then I taught you in my life time. Thus finished hee his most godly life, being seventy yeeres old. His godly sayings shall be spoken of in their places.

Seneca the Philosopher, an excellent well learned man was borne in Corduba, and therefore called Cordubensis: he was scholler to Stratus, the Stoicke, and was Lucane the Poets countryman. Hee flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Peter and Paul came to Rome and preached there: and when many of Nero the Emperours house gathered together to heare Paul, Seneca, among the rest, was so familiar with him, and delighted so much to heare the diuine seruice, & wisdom which hee saw in him, that it grieved him to be separated at any time from his communication, insomuch that when hee might not talke with him mouth to mouth, he vsed communication by Letters oft sent betweene them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the loue and fauour of every body, insomuch that the Senate wondered much of Paul. This Seneca was a man of very chaste life, and so good, that S. Hierome numbred him in his bed-roll of Saints, prouoked thereto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had liued vnto a middle age, hee was slaine by Nero the Tyrant, two yeeres before Peter and Paul suffered their glorious Martyrdome: for Nero on a day beholding him, and calling to minde, how hee when hee was his Master did beate him, hee conceived hatred against him, and being desirous to reuenge himselfe,

to chuse what kinde of death he would: Wher-
fore Seneca seeing that his tyranny could not be
appeased, and supposing that to dye in a beynes
was the effect kinde of death, desired to bee let
bloud in the beynes of his arme, and so dyed:
which death (as some thinke) was fore-shewed
in his name, Seneca, that is to say, Senecans,
which signifieth in English, A killer of himselfe.
He wrote in his life time, many good bookes, out
of which shall be picked some of the most pithy
sentences, both of Precepts and Counsels, and
also of Proverbs, Adages, Parables, Sim-
bles, which in their places hereafter shall fol-
low.

Of Sigismund, Emperour. Cap. LIII.

Sigismund was the sonne of Charles the fourth,
King of Boheme, and of Hungarie: hee was
ordayned Emperour, and was a prudent, wise,
learned and noble Prince, in person and counte-
nance of such Maiestie, as was comely and meete
onely in a great Monarch, & Ruler of the world.
But in war and deedes of armes unfortunate; for
he was oftentimes ouerthrowne and chased of the
Turkes and other enemies. And for that he was
King of Boheme, he had it by succession after the
death of his brother Vincetlaus. He reigned twen-
tie and seauen yeeres, and departed this life.

Of Thales Milesius. Cap. LIV.

Thales (as saith Herodorus, Democritus, and
Duris) had to his father a noble man, called

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Examiris, and to his Mother Cleobulina, of the
 stocke of Cadmus and Agenor. And was borne
 (saith Plato) vnder Damascius Prince of Athens,
 and is the first that euer was called a Sage, or
 wise man. He flourished at Mileum, what time
 Oseas was Judge of Israel, and Romulus Em-
 perour of Rome: what time Senacherib King of
 the Chaldes, sent the Assyrians to inhabit Jewry,
 which by the counting of Eusebius was the 4550.
 yere from the creation of the world. This Thales
 was very well learned both in Astronomie and
 Physicke, and wrote many worthy works, & was
 a Citizen of Mileum, (as Phalerius writteth) &
 was come of a noble linage, who after hee had dis-
 patched his businesse belonging to the Common-
 weale, gaue himselfe to the searching of naturall
 causes, and surely, hee was a profitable Counsel-
 ler to the common-weale: for when as Croesus de-
 manded to haue had his fellowes, he would not
 grant to it, which afterward when Cyrus had got-
 ten the victory, was cause of sauing their Citie.

Heraclitus saith, that hee liued solitarily: but
 some say, hee tooke a wife, and had a childe called
 Cidistus: but others say that he liued chaste all his
 life long: and when it was asked him why he
 would not get Children, hee answered, because he
 would not be bound to loue them. When his mo-
 ther cryed on him continually to take a Wife, he
 would say he was too young, and afterward when
 his youth was past, and his Mother still impo-
 tunate, he would say, it was out of season and too
 late. Hee would say alwayes hee was bound to
 thanke Fortune, but for three causes chiefly: first
 because hee had reason, and was not a beast: se-
 condly, because he was a man, and not a woman:

thirdly,

thirde, because he was bozne a Grecian, and no Barbarian.

He said there was no difference betweene death and life, and being therfore asked why he died not: because (quoth he) I should then make a difference. When he was asked whether GOD knew mens euill woꝝkes: yea, (quoth he) & theiꝝ thoughts too. To an adulterer that asked him whether hee might sweare that hee was no adulterer, hee said, periuꝝy is not woꝝse then adultery. When he was asked what thing was hardest, he answered a man to know himsele: and what was easiest, he said, to admonish others: what was sweetest, for a man (saith he) to vse that he hath: what is GOD, that which lacketh beginning and end: and when he was asked what was the rarest and seldest seene thing, hee answered, an old Tyrant: a seldest seene thing indeede; for GOD eyther taketh them away befoꝝe they be old, or else then their old age changeth their hearts. Being demanded how a man might best suffer aduersitie, to see (said he) his enemies in woꝝse plight then himsele. It was asked him how he might liue best, and most rigorously, to which hee answered: In flying those things our selues which wee reprove in others. Being asked who was happy, hee said, hee that hath his bodily health, is fortunate in riches, not of a vaine minde, but learned. These are part of his wise answers: his pꝛecepts, pꝛouerbs, and semblables shall be spoken of in their places.

This Thales (as witnesseth Appolidorus) liued seauenty eight yeeres: Socrates saith ninety yeeres, and that he died in the eight and fiftie Olympiade, and flourished in Cæsars time, to whom he promised, that hee would cause the Riuer Alin to runne

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backwards against the streame. There were many more of this name, as testifieth Demetrius, Dyrus, and Dionisius: But this Thales Milesius the sage, being old and worne with age, dyed of heate, whiles he beheld a triumph. Some say, that as he went forth of his house to behold the Stars, he fell downe sodainely into a pit, and was there foremocked of an old Wife that hee kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heauen, when thou canst not see such things as are before thy eyes?

Of Theopompus. Cap. LV.

Theopompus was an historiographer after the time of Herodotus and Thucidides: hee was also an ancient Poet, and a King of Lacedaemonia.

Of Tyranus, otherwise called Theophrastus. Cap. LVI.

Theophrastus Eresus, as sayth Arthemodorus, was a fullers son, and was first an hearer of Leucippus, a citizen of his owne Country: Afterward when he had also bin an hearer of Plato, hee got him to Aristotle, whose successor he was in keeping of his schoole after his departure vnto Chalcides. He was a man of exceeding wildome, and of singular study, & Schoolemaister (as saith Pamphila) of Menander, the Wyter of Comedies: he was a very friendly man, and gentle to be communed with, Cassander tooke him to him, and Ptolemeus sent for him: he was so beloued of the Athenians,

Athenians, that when Agnonides had accused him of heresse, they would haue killed him for his accusation. There came from all places to heare him at least two thousand men, who became his scholars, all which notwithstanding, hee was neuer the prouder or higher minded, but continued one in vertuous humblenesse. In his time Sophocles, Amphicides sonne, made a Law, that no Philosopher should keepe Schoole vpon payne of his life, without the agreement and decree both of the Senate and the people: wherefore he with many moe of the Philosophers departed for a time: but the yere following, when according to their good order, Philocalled Sophocles to the account of his doings, they returned againe, and the Athenians abolished the Law, and fined the maker thereof in five Talents, and restored to Theophrastus the regiment of his Schoole. And whereas before time his name was Tyranus, Aristotle named him Theophrastus, because of his diuine and witty betterance. He vsed oft these notable sayings: Wee may better trust an unbridled horse then a disordered word. Time is the most pretious experience. He dyed being fourescore and five yeares old, when hee had a while taken himselfe to ease. When his Schollers before his departure, asked if hee would command them anything, hee said, I haue nothing to say vnto you, saue that this life makes manythings seeme sweetethrough the shew of gloze, but we all dye as soone as we enter into this life; for nothing is moze vaine then desire of gloze: but endeouour to be happy and blessed, and either regard not the performace of this precept, because the labor thereof is great, or else diligently endeouour to follow it, for thereby you shall attaine exceedingly,

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exceeding great glory. Moreover, the bairnes of this life is greater then the profit. But seeing I am not able to counsell you what to doe, consider you among your selues what is best to doe. As he thus said, he gaue vp the ghost. The Athenians kneeling before him after his death, worshipped him openly. He wrote many notable works, whereof at this day wee haue but a few, so many good things haue been lost through negligence of men, and iniury of time. He dyed very rich, as may appeare by his testament, which Laertius hath written out at length: with diuers other things, which to auoyd superfluity I haue omitted. His vertuous sayings shall follow in their places.

Of Xenophon. Cap. LVII.

Xenophon, the Son of Grillus, was borne at Athens: he was shamefast and exceeding beautiful. It is said that Socrates met him in a narrow lane, & would not let him passe till he had answered him to diuers questions, & when he asked him wherein men were good and bad, whereat hee stayed and could not tell; Socrates said, come with me and learne: and so he did, vntill such time as he went to Cyrus, whose fauour hee obtained, and became in great reputation with him, and wrote all his actes. He had a woman called Philecia, which followed him, by whom hee had two children. He had much trouble in his life, and was banished, & fled from place to place till hee came to Corinth, where he had an house. And when the Athenians intended to succour the Lacedemonians, hee sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which battell

battell Diodorus returned, without doing any great feate: but Grillus fighting manfully among the horse-men, dyed about Mantina. And when Xenophon (who was offering sacrifice with his crowne on his head) heard that his son was dead, hee put off his crowne: but when hee afterwards heard that he dyed fighting valiantly, he put it on againe, not so sorry for his death, as ioyfull of his valiantnesse. He died at the Citie Corinthum, as saith Demetrius, being very old: a man both good and valiant, expert in riding and hunting, and greatly skilled in martiall affaires, as appeareth by his woorkes. He was also religious, & much intentiue about sacrifice, & was a follower of Socrates. He wrote xl. bookes, intituled euery one by a sundry name: and Thucidides woorkes, which by negligence were lost, hee brought to light. And was himselfe so pleasant in his stile, that he was called the Muse of Athens. There were more of this name, of whom this is the chiefe, whose good sayings and precepts hereafter shall be touched.

Of Xenocrates. Cap. LVIII.

Xenocrates, the Son of Agathenos, was borne in Calcedony, hee was Platoes Scholler euen from his youth. Hee was blunt witted & slow, insomuch that Plato speaking of him and Aristotle, would say, that the one had need of the spur, and the other of the bridle. Hee was graue and earnest, and dry in his communication. Hee was much in the Schooles, and if at any time he went into the Towne, boyes and foolish people would cry after him for the nonce to anger him. He was so chaste, that when some of purpose had hired an harlot

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harlot to meddle with him, who lying with him many nights could not obtayne her purpose, she said hee was an Image and no man. When his fellowes once cast into his bed Laïs (which was at that time the fayrest Trumpet in Athens) when she would entice him with her whozish conditions hee cut a part of his owne members, because she should not overcome him. Being sent with other Ambassadors to Philip, when all the rest took rewards and banketted with him, hee would not. Insomuch, that when Philip many times would talke with him, hee refused. For which cause Philip admitted him not for any Ambassador. And when hee, with the rest of his fellowes, was returned to Athens, they sayd that hee went with them in vaine: and when (according to the lawes) he should therefore pay to forsaite, he counselled the Rulers to take good hærde to the Common-weale, saying, that Philip with gifts had corrupted all the other Ambassadors, but could not make him grant by any manner of meanes, which they hearing, esteemed him moze then ever they did before. Being sent another time to Antipater to redæme the prisoners which he had taken in battell, Antipater desired him to dine with him, which he denying, sayd, I came not to dine and banquet, nor to take pleasure with thee, but to redæm my fellowes from the sorowes which they suffer with thee. And when Antipater heard the wisdom, and saw the constant minde of the man, he gently entertayning him, deliuered his prisoners. When Dionisius in his presence sayd to Plato, some body shall take from thee thy head, hee sayd, that they shall not, except they take away mine first. He liued honestly, and wrote exceeding many goodly works, and dyed

died being fourescore and two yeres olde. His
good counsels shall be spoken of in their places.

Of Zeno Eloates. Cap.LIX.

Zeno Eloates, the son of Pircus, by adoption
became Permenides son: he was of body large
and tall, and learned of his adopted father
his Philosophie, wherein he became so excellent,
that as Plato and Aristotle say, hee was the first
beuiler of Logicke. He was a noble man both in
gouerning the Common-weale, and also in tea-
ching of Philosophy. There was in his time
one called of some Nearchus, of others Diomedes,
which vsurped the gouernment of the Country,
and there according to his lusts, without respect
either of Law or Justice, vsed all points of Ty-
ranny. Wherefore Zeno with others conspiring to
put him downe or drive him thence, were preuen-
ted of their purpose, & Zeno taken. And when the
tyrant inquired of him what confederates & pro-
uision of weapons they had, he, minding to make
him afraid, confessed that all those whom the Ty-
rant trusted most, & tooke for his chiefest friends,
were of counsell in his conspiracie. And when hee
told him certaine things openly of some of them,
hee fained that he would secretly shew him greater
matters. And when the tyrant therfore went nere
him, and bowed his head to him, he with his teeth
caught him by the eare, or (as Demetrius saith) by
the nose, and left not his hold till he tare it quite
away. But when the Tyrant, the more incensed
herewith, brought him to the rack, as saith Antist-
henes, he would confesse nothing more then what
he did at the first. Wherefore, as saith Hermippus,
he

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he was by the Tyrant put into a morter of stone, and there pounded with a pestle to force him to bewray his confederates.

And when he was therewith almost killed, he cried out to the people, lie vpon you cowards, that ye can suffer a Tyrant, the destruction of your countrey, thus to deale with you, and though nothing else might moue you, mee thinks this cruelty with I sustaine of him for my countries sake, and yours, were sufficient. And when hee had so said, because he would confesse nothing, hee bit off his owne tongue, and spat it out in the tormenters face. who therewith killed him, as Hermippus saith. But Antisthenes saith, that the people moued partly with his words, but more with his man-hood and grievous torments, fell immediately into a rage, and with stones killed the Tyrant. He despyed all pompe and gloze, & for iustice and truth sake, suffered all kinde of torments. When men rayled at, and slandered him, he would bee angry, and when diuers Philosophers would therewith reprove him, he would make this answer: I should not bee moued with reproaches, then should I neither delight in praises. His other sayings shall be noted in their places.

The summe of all.

In this first Booke of Philosophers I briefly declared,
The right order of their liues and godly conuersation:
Whose examples of vertue ought ioyfully to be embraced,
And to be followed of all men without exception.
Their counsels are comfortable in enery condition,
And next diuide Scriptures there is nothing more true,
Then their godly doctrine, to leade men to vertue.

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Of Theologic Philosophicall. Cap. I.

BEcause the name of Philosophers, or Heathen, is a thing very odious to ignorant eares, who will not only suspect, but also despise whatsoever the Heathen teach, taking them for Infidels and misse-beleeuers, therefore I thought it good before I came to their Precepts, to shew their opinion concerning religion, that it may be knowne what they beleued of **G D D**, of themselves, and of his workes: all which they themselves call philosophy: for no doubt the common-weales wherein they dwelt, had sundry Religions, and those most vile and shamefull: some worshipping their owne deuires, as Idols and Images of men, beasts, diuels, and other things: Other some the Creatures themselves, as Spirits, Diuels, Sunne, Moone, Starres, Elements, Men, Serpents, Turtles, and other like, and with fond and detestable Ceremonies, serving them with Drunkenesse, lechery, & sacrifice of all kindes of Cattle and Fowle; yea, murdering children, men, and women, yea, even their owne selues to doe their Gods Homage. But the Philosophers of whom I treat, although for feare, obedience, and quiet sake they seemed to doe as the common people did, yet they knew by the search of Nature, that there was but one

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one God, and that all their religions were wicked and abhominable. And therfore some of them cryed out vpon them, and rather suffered death, then agreed to allow them: as for example, Socrates, whose life you haue before in Fol 33. For as St. Paul saith, the consideration of the Creatures which they saw, drew them to confesse there was a Creatour, who as by his wisdom and power he had ordained all things, so by his providence and goodnesse, ordered and preserved them. They perceyued also that there was in themselves a reason and minde, which attained to the knowledge of God, and had power to comprehend and command Spirits, which Alth they be immortall, their soule must needes also be immortall, because it had power ouer immortall things. But although they knew God and themselves in this wise, yet overcome with worldly pleasures, many of them worshipped him not as they ought, but fell with the world to Idolatry, for their bodily commodity, following the lust and sensuality of the flesh. But none of these heathen Philosophers (or sure very few) were of that sort, but like true, wise, and constant men, both knew God, and served him with puritie of life, which is his true seruice: wherof what they thought, and what they taught is declared in this Booke, which I call their Theologie, because it concerneth specially their doctrine of God, which when it shall be read and duly considered, I doubt not but the odiousnesse of their heathen names shall so little trouble any man, that their precepts shall the rather be accepted, considering that they be both honest and naturall, and come from such men, whose heathen things doe stayne in vertuous perfections (I am

Of God, of his workes, &c.

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sorry to say it, but more sorry to see it,) our honest profession that now be or ought to be Christians,

Of God, of his Workes, of his Mercy, and Justice. Cap. I I.

The order of all things that are visible in this *Arctippus* World, declareth that there must needs be one principall cause and beginning, which we call God, and also that the same order cannot be without providence, and one perpetuall Governour.

That is God which lacketh beginning and end. *Hermes*.
being: which God, being made of none, hath by his own power created all things.

God is the beginning of all things.

He onely is to be knowne and taken for a God. *Plato*.
which is not onely a creator, but also a comforter, a preserver, a saviour, and a deliverer.

There is a God that doth rule and governe all things, who maintaineth the course of the Stars, the changes of times, the alteration and order of things, beholding both sea & land, & who plainly seeth both the lives and doings of all men. *Cicero*.

There is a living God, who onely knoweth, who onely remembereth, who fore-seeth, governeth, and moderateth all things, and he it is that liveth for ever. *Cicero*.

There is no man so rude, or so dull, who though they be ignorant what God we ought to have, yet that knoweth not there is a God.

This seemeth to be a most sure and principall occasion why we should thinke there is a God, because that there is no Nation so savage and bestiall, nor any man so barbarous and rude, whom

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whom the opinion of GOD hath not truly touched.

He surely is utterly mad, who when hee looketh vp into heauen, doth not thereby know that there is a God: or thinketh those things to be done by chance which are made by so great power: the order and alteration whereof no man is almost able by any Art to conceiue?

What can be so plaine and manifest, when we looke vp into Heauen, and behold the Sunne, the Moone, and the Starres shining with glory in heauen, as that there is some, God who ruleth and governeth them?

Let all men in this be truly perswaded, that God is the moderator and gouernor of all things, and that all things also be done by his onely power, and appoyntment, and that hee it is, who most closely beholdeth every man, both what he doth, and what hee admitteth in himselfe, with whose minde and godlinesse he both loue and fauour religion, and that he hath also a regard both of goodly and wicked men.

Plato.

GOD is without any body, inuisible, and also immortall: whose forme cannot be comprehended with the eyes of mortall men, nor yet described by any sensible knowledge.

Plato.

GOD in power is in all things, and in every part of the world, and by his prouidence all things are preserved, gouerned and ruled. And he himselfe is of none other eather moued or gouerned, but is the first comprehensible mouer.

God is the principall and chiefeest God about all nature, whom all creatures honour and love for.

The diuine nature & substance of God suffreth nothing

Of God, of his workes, &c. 42

neither change nor end: for it is both immutable and infinite.

In God, or about God, can be no evil: therefore Plato. all evil is far from God: for all goodnesse proceedeth from him, and he is the onely fountaine and principall goodnesse.

God as he is almightie, so may hee worke in all things after his owne mnde and will, except in Justice.

There is nothing that God cannot bring to passe, and that without labour and trauaile.

God is all goodnesse, all charitie, all loue.

The God immortall hath made all things communicable to men mortall, except immortality, and therefore he is called immortall, because he neuer dyeth, and wee also be called mortall and sayling, because we all take an end.

God the authoz of all goodnesse, hath created all good things.

God is carefull for all, as well small as great. Plato.

God is pitifull, for though he giueth vs paine Mar. Aur. yet he keepeth the fault close.

In all thy troubles commit thy selfe onely and altogether vnto the most high and mighty God, and feare not men that threaten, nor trust men that speake fayre, but trust him that is mercifull, true of his promise, and able to make his word good.

To looke for no helpe of man bringeth the helpe of God to all them that seeme to be overthrowne in the eyes of the wicked.

Onely God forgiveth & pardoneth vs our sin. Peter

God knoweth and seeth both the deedes and all so the thoughts of all men, from whose knowledge nothing may be hid. Lamber.

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Diogenes. God presently beholdeth all things.
God knoweth all men, he loveth the iust, and
hateth them that worke wickednesse.

Hermes. No man may escape the iust iudgement of God.
Alex. Scu. God is our onely Iudge: who being in heauen
satleth not to punish all them that abuse his image.

Phorion. As God findeth thee to be when he calleth thee,
so doth he iudge thee.

Mar. Aur. God is so righteous that his fierce and cruell
chastisements neuer fall vpon the earth, but by our
owne cruell wickednesse: and our secret sinnes in
such wise awaketh vs, that wee acknowledge to
haue but iust and due punishment.

Hermes. God will reward euery man according to his
workes.

Mar. Aur. The iust-God neuer appeaseth his ire against
brauist men, except the requirers be bitterly inno-
cent and meeke: God is so iust, that he will not
giue iust things but by the hands of iust men.

Diogenes. If thou wouldest obtayne any thing of God,
frame thy workes according to his will.

Pithagor. Desire nothing of God saue that which shall
be rightfull, for hee will grant nothing vniustly
asked.

Socrates. Be carefull in such things as appertaine vnto
God.

Anachar-
sis. Though God create thee in this world, be not
proud, nor despise any man therefore, nor thinke
not thy selfe better then another: but remember
that God by creation hath made all men alike.

Antisthen. As much as all men, although they be great
sinners, receiue daily great benefites of God, they
are therefore much the more bound to thanke him
for his grace, and most heartely to aske him for-
giuenesse for their sinnes and trespasses.

God

God greatly esteemeth vertuous people, though Socrates:
in the world they be little set by.

All the world is the Temple of God.

A good man is the similitude of God.

When thou wilt fast, purge thy soule from filth, Hermes,
and abstaine from sinne, for God is better pleased
therewith, then with abstaining from meates.

Seauen things are to be noted concerning God:

The first is, let man neuer leaue Gods helpe for a-
ny mortall mans, lest that God depart from him
in his greatest necessity. The second is, that it
more auayleth to rest vpon the helpe of the immor-
tall God that is in heauen, then vpon all the mor-
tall men in the whole world. The third is, that men
should beware to displease God, for the ire of God
doth much more damage then the enmity of all
men. The fourth is, that God neuer forgetteth man
at any time, except God be forgotten of him a thou-
sand times. The fift is, that God doth suffer that
one should be persecuted of another that is euill, if
he haue first persecuted one that is good. The sixe
is, if men will haue God favourable vnto them in
time of warre, they must serue him in time of peace.
The seauenth is, that God is a pitifull God, not
sending to any Realme any kind of extreame cha-
stisement, except it be for some extreame offence
committed in the same Realme. As God is full of
mercy, so is he also a iust God. As well in aduer-
sity as in prosperitie, reioyce and thanke God.

Mar. Aur.

Photion.

God supplyeth where our power lacketh.

Be mindefull of God, for the remembrance of
him keepeth men from euill.

Like as God surmounteth all other creatures,
so the remembrance of him surmounteth all other
imaginacions.

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The summe of all.

God is a substance, euer durable,
Eterne, omnipotent, mercifull and iust :
Which guideth all things in order conueniable,
A God, in whom each man ought for to trust.
Who by prayer giueth grace to mortifie our lust,
In whose feare and loue all that here shall endure,
Shall after this life of a better life be sure.

Of Man, and what he is. Cap. I I I.

Chilo.

There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with self-loue, that we flatter our selues in many things.

Agapetus.

Let vs learne first of all this commandement of God, Know thy selfe, and let vs follow it: for he that knoweth himselfe shal know God, & he that knowes God, shall be made like God. He shall be made like God, that is worthy Gods fellowship: he is worthy of Gods fellowship, that doth nothing vnworthy of God, but thinketh on godly & heauenly matters, & speaketh that he thinketh, & doth that he speaketh.

Pichagor.

Thou shalt know thy selfe according to Gods commandement, if thou considerest what thou art, what thou wert, & what thou shalt be : by this last both the first are knowne, because the last is most euident. Thou knowest thy bodye shall putrifie and become earth, then was it earth before it was thy bodye, for looke wherein any thing ceaseth, thereof be sure it had the beginning. And seeing that neyther in, nor with the earth of thy bodye is any wisdom, discretion or knowledge left after thy death, it is euident that those thyngs (which while thou wert

were alſue were in the) came not of the earth, for whatſoever cometh naturally of any thing, is ſo toynd therewith, that it cannot be ſeuered. And therefore the growing and ſenſible moving life that came of the earth, remaineth ſo with it, that by putrifaction plants and wormes doe engender thereof, which encrease, moue and ſele as thou diſt, but wiſedome, diſcretion, or knowledge they haue not: whereby thou mayeſt know thou haſt them from ſome other thing, and not of the earth or bodily mixture. If wiſedome, diſcretion, or knowledge come not of the body, then ſeing they be the beſt things in man, then muſt they come of a better thing And better then the Elements (whereof man is made) is nothing ſauing God, and the ſpirit and power proceeding from God. Then is thy reaſon or ſoule, (which I call knowledge, diſcretion and wiſedome,) eyther of God or his Spirit, and ſo of it ſelfe immortall and incorruptible.

Man is a creature made by God of two parts, of a ſoule everlaſting, immortall, of ſubſtance matterall, wherein is reaſon, wiſedome, and knowledge: and of a body, fraile and corruptible, made of the foure Elements, whereof cometh liſe, laſt and ſenſes.

Because God made man to his owne likenesse and ſimilitude, he therefore loueth him according to the common Proverbe: All things loue that which is like themſelues.

Mankinde, whom God hath onely endued with the great gift of wit, vnderſtanding & reaſon aboue all other creatures, may not (moſt of all) ſicke ſtill or abide in this groſſe appetite, to trauaile for nothing elſe, but for pleaſures and profits of this fugitiue and vaine world, but inſatiable ſlowly

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the heavenly guide of our nature, must be led to the desire of truth, honour and samelinetie: where with the more that we be decked, adozned, and beautified, the further off we shall be from the brutishnesse of beasts, and approach the nearer vnto the nature diuine, which of it selfe is onely most excellent, and therefore most specially to be embraced.

Tullius.

As all things (whatsoever they be) that are bred vpon the earth, are all created and bred for the commodity and vse of man: so man for the commodity of man is begotten into the world, that they may, (as men among themselves should) be helpers one to another.

Aristotle.

Man is the patterne of frailty, the spoyle of time, the play of fortune, the image of inconstancy, the treall of enuy and misery, and all the rest of him fleame and choller.

Herodotus

Miseries haue power vpon man, not man vpon miseries.

Democrit.

There is no stablenesse in ought that belongeth to man, but all things are guided with a disorderly course; men neuer can almost finde any good thing, sake they it neuer so diligently, but euill things fall vpon them vnsought for.

Socrates.

The chiefe cause of all euills that happen to man is man himselfe, for he through his greedy lusts and desires troubleth both himselfe and all other creatures.

Hermes.

Man vnbinding, more cruell then wilde beasts: all things hate thee, because thou desirest all things: death watcheth ouer thee euery houre: if thou speest into the earth, wolues and wilde beasts will deuoure thee, if thou climest into the trees,

Birds

Birds and moxmes will assault thee: if thou take
the water, the Crocodiles and Evis will destroy
thee, which beasts nature hath iustly ordained, to
take vengeance vpon vntrust men.

When dwelling vpon the earth, glad of reason, Apuleus.
able to talke, and hauing soules immortall, their
members subiect vnto death, they are both of mers-
cy and carefull minds, they haue brutish and vile
bodies, not like in all conditions, but all like in
erroys: all of peuisly boldnesse, stiffe in hope, vaine
in labour, brittle of fortune, every one mortall, and
yet euer continuing together their whole kind, by
mutuall succession of their blood, changeable, their
time euer flying away, long before they be wise,
some dead, some forgotten, and in their liues are
neuer sufficiently contented.

Man is vncertaine of any thing all his life, An-
dng nothing that he may leane or trust vnto, hee
wanders euer among doubtful chances, with vaine
hope alwayes comfortng his minde, for no man
knoweth certainly what shall betide him, or where
he shall leaue his carkasse.

Man is onely a breath and shadow, and all men Eurip.
are ignorant, and as fraile and vnconstant as the
shadow of smoake.

God hath so ordained for mankinde, that we Homer.
must liue in care: for among all things that liue
and creepe vpon the earth, none is more miserable
then man.

All beasts are happier and far wiser then man: Menander
for behold the Asse, of beasts no doubt most mis-
erable, yet hath he no harme through his owne fault
saue what doth hap him by nature, but wee beside
our naturall eutis, procure our selues many other,
for we be sorry for every misfortune, angry for
every

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euery euill word, if any strange thing happen we are amazed, and afraid of euery shadow.

Bias.

Griefes, opinions, greedy desires, and lawes are euils of our owne procuring, not sent by nature.

Diogenes.

Men in the beginning accompanied themselves together, and builded Townes to saue them from wild beasts: but now contrary, for their safeguard they were glad to flye all company, and to liue in the wildernesse, safer abroad among wilde Tygers, then in any Towne among tame Officers.

Plato.

All men are by nature equall, made all by one workeman, of like mire, and (howsoeuer we deceiue our selues) as nere vnto God is the poorest begger, as the most pompeous Prince liuing in the world.

Herodorus

To them that be greatest in worldly wealth, the greatest mischiefes euer approach.

Seneca.

Hermes.

It may chance to each man, that chanceth to any.

My sonne, the ends and disposition of all things are in the hand of Almighty God, and he ordereth them as he list, man hath no power ouer his life, but we liue like beasts, alwayes ignorant, doing and suffering that God hath appointed, notwithstanding we comfort our selues still with good hope and confidence.

Plato.

There be in euery man two powers drawing and leading him: A desire of pleasure, which is bred in the body: and a good opinion coueting onely good things. Betwene these twaine, there is continuall strife in man, and when the opinion hath the mastery, it maketh a man sober, chaste, discrete, and quiet: but when desire getteth the upper hand, it maketh him a lecher, a rioter, a surfeiter, a brauler, couetous, and vnquiet.

Socrates.

Who be to him, which contemning the excellency of his owne nature, and the dignity that is in him serueth

eructh onely his bodily lusts, defiling his owne soule, through his vile desires & beastly delights.

Nature is a certayne strength and power put in things created by God, who giveth to each thing that which belongeth unto it. Augustin.

The nature of a man (properly of it selfe) is, not: Aminas.
 ether apt to keepe measure in displeasure, nor yet in gladnesse and pleasure: for he is driven by the violence of affection, sometime with pity, & sometime with fury, & his desire present doth governe him.

He ceaseth to be a man, and is indeede but a brute Zeno.
 beast, that leaveth the rules of reason, and giveth his mind onely to the fulfilling of his bodily lusts.

The summe of all.

Man that consisteth of body and soule,
 is Gods good creature, specially made
 To know his Maker, also to controule,
 Such lusts in flesh as Elements perswade:
 A beast, if that his life be beastly lead,
 An earthly God, if voide of hope and hate
 He live content, and know his owne estate.

Of the Soule, and government thereof. Cap. II II.

The most precious and excellent thing that God Hermes hath created here on earth, is a man, and the richest thing to him is his soule and reason: by which he keepeth iustice, and escheweth sinne.

The soule is an incorruptible substance, apt to Solon, receive either joy or paine, both here or else-where.

By the Justice of God the soule must needs be Plato, immortall, and therefore no man ought to neglect it, for though the body dye, yet the soule dyeth not.

The

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Socrates.

The soules of the good shall live in a better life, but the evill in a worse.

Pichagor.

When a reasonable soule forsaketh his divine nature, it becommeth beast-like and dyeth. For although the substance of the soule be incorruptible, yet lacking the use of reason, it is imputed dead, for it loseth the intellectuall life.

Plato.

If death were the dissolving both of body and soule, then happy were the wicked, which being rid of their body, should also be rid of their soule and wickednesse: but forasmuch as it is evident that the soule is immortall, there is left no comfort for the wicked to trust in.

The soule when it dyeth carryeth nothing with it, but her vertue and learning, and hath it selfe none other helpe, wherfore all such as for the multitude of their sinnes and mischiefes are hopelesse, and such as have committed Sacriledge, Slaughters, with such other like wickednesse, the iustice of God and their owne deserts damne vnto everlasting death, from which they shall never be deliuered. But such as have lived more godly then other, being by death deliuered from the prison of the body, shall ascend vp into a purer life, and dwell in heauen everlastingly.

Legion.

The immortallity of the soule excludeth all hope from the wicked, and establissheth the good in their goodnesse.

Socrates.

The soule that followeth vertue shall see God.

Boëtius.

The soule despiteth all worldly businesse which being occupied about heauently matters, retoyce to be deliuered from these earthly bands.

Aristotle.

The delights of the soule are to know the maker, to consider the workes of heauen, and to know her owne estate and being.

A cleane soule delighteth not in vncleane things. Solon.

The night seemeth tedious vnto a man & darke; how much rather a soule destitute of the light of God, and darkened with sinne? The goodly beauty of the body pleaseth the eyes, but how prettious a thing is the beautie of the soule?

A deformed visage seemeth an vnpleasant thing, Socrates, but how odious a thing is a minde spotted and defiled with vices? So onely shall the soule happily depart from the body at the last end, (as afore hard shee hath diligently (thorough true knowledge) recorded and practised death: and also hath long time before, by the despising of things corporall, and by the contemplating and loue of things spirituall, bled her selfe to be (as it were in a certaine manner) absent from the body.

The Soule knoweth all things: wherefore hee that knoweth his soule, knoweth all things: and hee that knoweth not his soule, knoweth nothing.

Little teaching sufficeth the good soule, but to Plotinus the euill much teaching anapleth not.

The well-disposed Soule loueth to doe well, Seneca, but the euill desireth to doe harme.

The good Soule graffeth goodnesse, the fruit Boetius, whereof is saluation; but the euill planteth vices, whose fruit is damnation.

The good soule is knowne in that it gladly receiveth truth, and the euill by the delight that it hath in lyes.

The Soules of the good be sorrowfull for the workes of the wicked.

A good soule hath neyther too great ioy, nor too Pithagoras great sorrow, for it reioyceth in goodnesse, and it sorroweth in wickednesse: by the meanes whereof, when

The second Booke.

- when it beholdeth all things, and seeth the good & bad so mingled together. It can neyther retoyce greatly, nor be grieved with ouer-much sorow.
- Plato.** Soules be lost that delight in couetousnesse.
Who so desireth the litle with the soule, ought to mortifie it with the body, and giue it trouble in this world.
- Hermes.** It is better for the soules sake to suffer death, then to lose the soule for the loue of this life.
- Hermes.** While the soule is in company of good people, it is in ioy: but when it is among the euill, it is in sorow and heauinesse.
Hee is in great danger that looketh not to his Soule.
- Socrates.** Sicknesse is the prison of the body, and sorow the prison of the soule.
A wise man ought to looke more carefully to his soule then to his body.
It is better to haue a Soule garnished with vertue and knowledge, then a body decked with gorgeous apparell.
Wisdom, vertue, and vnderstanding, are the garnishings of the soule.
- Pichagoras.** Order thy selfe so that thy soule may alwayes be in good estate, whatsoeuer come of thy body.
Dispose the Soule to all good and necessary things.
- Plato.** Euill men by their bodily strength resist their misfortunes: but good men, by vertue of the soule suffer them patiently, which patience commeth not by might of arme, by strength of hand, nor by force of body, but by grace of the soule, by which wee resist couetousnesse, and other worldly pleasures, hoping to be rewarded therefore with eternall blisse.

Blessed

Blessed is the soule that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the soule.

Woe be to the unfull soule that hath no power Plaro to returne to her owne place, whose filthy workes of bodily pleasure doe hinder her from the blissefull state, and keepeth her downe from the presence of God.

No dead carrion so loathsomely stincketh in the Nose of an earthly man, as both the abhominable and dead stincking soule of man in the presence of God.

The soule of man is dead, & hath lost both his life, his beauty, and sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the soule of Man (through sin) be once dead, it is neuer againe reuiued, but by the onely more grace and mercy of the most gracious and liuing God: whose vengeance (by his iustice) still waiteth the destruction of wicked and wilfull sinners.

As the body is an instrument of the soule, so is Plutarch, the soule an instrument of God.

The body was made for the soule, and not the soule for the body.

Mans soule being decrept or taken of the poore Tullius, tion of Diuinity called Mens, may be compared with none other thing (if a Man might lawfully speake it) but with God himselfe.

The minde of man is not a vayne, or idle substance of Man, but is a lively substance, which endeauoureth it selfe busily to set forth and expresse in word whatsoever it doth contayne in it selfe (by the means of the Spirit) which is, (as it were)

The second Booke.

were) the conduit whereby the word is brought forth, from the deepe secret parts of the minde.

Caroline. We vse specially the rule of the soule, and seruice of the body: the one wee participate with God, and the other with beasts.

Socrates. The Soule passeth out of this World more swiftly then any bird that flyeth.

Diogenes. Looke how much the Soule is better then the body, so much more grieuous are the diseases of the soule then the griefes of the body.

The soule cannot but euer liue, it hath none end of liuing: yet we may say that the soule liueth, and dieth: It liueth in the grace and fauor of God, and dyeth in the malice of the deuill.

The soules life is the light of vertue, and his death is the darkenesse of sinne,

The summe of all.

Of all the good creatures of Gods creating,
Most pure and precious is the soule of man;
A perfect substance at no time abating,
Which with the body passion suffer can,
In vertue ioyous, in vice both woe and woe:
Which after death shall receyue the reward
Of Workes, which in life time it most did regard.

Of mans life, how full of miseries and
wretchednesse it is. Cap.V.

Hermes. **L**ife is nothing else, but as it were a glue,
which in a man fastneth the soule and body to-
gether, which proceedeth of the temperament
of the elements, whereof the body is made, which
if it be not violently melted before throught our
owne

Of Mans life, how full of misery it is. 49

owne distemperance, or loosed with the moisture
of our owne merits, or sodainly consumed with
the loue or hate of God, weareth away through
age of the body, & so at length comes to nothing.

Life is a bydle and miserable fetter, which chat- Plato.
neth the pure and euer lasting soule, to the vile,
sinfull, and corruptible body.

Life is of his owne nature a grieuous thing, Menander
most miserable, and full of innumerable cares.

Life is a perillous passage, for wee be therein Socrates.
troubled with stormes & tempests, far more mis-
erable then those that make shipwreck: for we saile
as it were in the Sea, alwaies in doubt, hauing
fortune our liues governour, some hauing pros-
perous winde, other some contrarie: but wee arrive
altogether at one haven, vnder the ground.

O life, how may a man get from thee without Pithagor.
deathes helpe? thy euils be infinite, and yet no
man is able eyther to auoid, nor yet to abide them.
Onely the Sunne, the Moone, the Starres, the
Sea and Land are pleasant, because they are by
nature beautifull, all other things are doubtfull
and grieuous. And if any good thing happen to
any man, he feeleth also therewith tribulation and
sorrow.

Consider that mans life is weake & frayle, full Democrit.
filled with many froward and troublesome busi-
nesses in prouiding for it meate, sustinance, and
things needfull to save it from miserie.

There is no kinde of life but may be exceeding: Menander
ly discommended, as hauing in it no notable, wor-
thy or honourable thing: but all mingled with
frailty, weaknesse, and many grieuances. What
life then should a man leade? Abroad, (that is to
say in offices,) are strifes & troublesome actions:

The second Booke.

at home, cares : in the field, great labour : in the sea, feare : in wandering or iourning, if it be hoped of leopardy, yet it is painfull and tedious. Art thou married? then canst thou not be without cares : wilt thou not marry? then thy life is vaine and solitary.

Children bring sorrowes, but lack of them make the life vnpleasant. Youth is wild and foolish, age weake and feeble. Wherefore one of these two things is to be chosen, eether neuer to be borne, or to dye immediately after our birth.

Heraclit.

Alas, alas, what a sort of diuers euill chances, & how strangely they happen to vs in this life! One bewayleth the losse of his children, his wife, and goods: another weepeth for lacke of heath, liberty, & necessary liuing. The work-man maymeth himselfe with his owne tooles, while he earnestly applyeth his busines: the idle man is pined with famine, bitten with dogs, imprisoned, & whipped in euery good Towne: the gamer breaketh his leg in dancing, his stones in vaulting, his lungs in running, his armes, shoulders, or necke in wastling. The adulterer consumeth himselfe with botches, and leprosie. The dicer is suddenly stabbed in with a dagger. The Student wrang continually with the Rheume or the Gout. Who is free from the strokes and murder of theeues, or from the wounds, rapine, and slaughters of Shoulders, worse then theeues? besides that, iust and innocent men are oftentimes wrongfully punished, imprisoned, banished, and cruelly put to death: children are smothered in the cradle, fall into the fire, are drowned in the water, ouer-run with beasts, poisoned with Spiders, & murdered, or plagued with infection of the age, besides diuers sicknesses, and

Of Mans life, how full of misery it is. 50

and other casuall haps : as falling of houses, death, famine, thunderbolts, lightning, fouds, and many moe troublesome changes, which so dauidly alight vpon all men indifferently.

Whosoever thinketh in this life to liue without labour and sorrow, is a foole: for God hath so appointed our state, that we by vertue of our soule should suffer and subdue all kinds of aduersities.

Little would we regard the true life of the soule Zenon which entereth after it is loosed from this life, if this life had any pleasure in it : notwithstanding the innumerable sorowes and griefes that wee sustaine thereby, we are loth to be rid of it.

How can life be of any great value when every Souldier will sell it for fixe pence? Life is like one dayes imprisonment: for the whole time of our life is but a day, vpon which the night of death commeth.

God hath purposely ordained the griefes, miseries, and sorowes of this life to be so many and great, and the pleasures thereof so small and few, to make vs the more desirous of the heavenly life which is nothing but ioy and pleasure.

There is none either so great an Orator, or else so mighty an enchanter as life is, for it perswadeth vs the contrary of that which both wee see and feele. For notwithstanding that we know our owne frailtie, and that wee must needes dye, yet what wrongs, what hatreds, what labours, and what greedy deuites, begin we daily and fresh, in hope, or rather assurance of life, to finish and enjoy the fruits of our enterprises?

The flowers of life, which are lusts and pleasures, are false shewes, shadowes, & vanities, and

The second Booke.

Theophr.

the fruits thereof, labour, care, sickness, and tediousness, the tree is selfe, corruption and frailty.

What a shame is it for men to complaine vpon God for the shortnes of their liues, when as they themselves as short as it is, doe through riot, malice, murder, cares, and warres, make it much shorter both in themselves and others.

The summe of all.

*Life, which chaineth the body and soule in one,
Is fraile and vaine, more slipper then the slime,
Heapes full of cares, but quiet it hath none:
Ordained of God a prison for a time,
To plague and purge the body and soule from crime,
Which who so spendeth vertuously and well,
Shall after it in ioyes and glory dwell.*

Of the world, the pleasures, and dangers thereof.
Cap. VI.

Aristotle.

The world was created by the diuine providence of God.

Plato.

The goodnesse of God was cause of the worlds creation.

Hermes.

God created this world a place of pleasure and reward, wherefore such as suffer in it aduersity, shall in another world be recompenced with pleasure.

Seneca.

This world is a way full of sharpe thistles: wherefore euery man ought to beware how he walketh for pricking of himselfe.

He is not wise, knowing he must depart from this world, that boasteth himselfe therein to make buildings.

This

This world is like a burning fire, whereof a little is good to warme a man, but if hee take too much, it will burne him altogether. Pithagor.

We may vse this world, but if we abuse it, wee breake the loue that we haue to God.

He that loueth the world hath great trauaile, but he that hateth it hath great rest.

Print in thy mind, and execute with liuely diligence, the effect of this counsell following: where- Socrates.

in is contained the life and death, the joy and sorrow, as well in this present miserable World, as also in the other everlasting World to come.

Three things thou must diligently note, that is to say: the soule, the body, and the substance of this world. The first place of these three (by good reason) hath the soule, seeing it is a thing immortall,

that is, created and made after the figure & shape of the almightie and everlasting God. The next Soule.

and second roome hath the body, as the case and sepulchre of the soule, and neerer servant to the secrets of the spirit. The third roome and place oc- Body.

cupieth the riches and goods of this world, as the necessary instruments or tooles of the body, which Goods of this world.

cannot want nor lacke such needfull things. Let

then the eyes of thine inward minde first, chiefe-

ly, and diligently behold the first and best thing in thee, that is thy soule: next vnto that, haue

respect vnto thy body: and thirdly, consider the world.

Hee that happely (through grace of the liuing God) keepeth these three in their degrees and due order, shall surely content God, please himselfe, &

satisfie the world: first therefore, care for thy soule

as thy chiefest tewel and onely treasure: care for thy body, for thy soules sake: care for the world for

The second Booke.

thy bodies sake. Take heed aboue all things that thou goest not backward, as hee doth that first careth to be a rich man: next to be a healthfull man: & thirdly, to be a good man: where he should doe cleane contrary: first, to study for goodnesse: next for health: and last, for wealth.

We see by experience so great blindness among men, that they in such wise care for riches, that very little they care for the health of the body, and nothing at all they minde the state of the soule.

He that loueth the world shall be sure eyther to displease God, or else to be enuied of mightier men then himselfe.

Mar. Aur. This world is but a passage into the other: wherefore he that prepareth him things necessary for that passage, is sure from all perils.

The world is so malicious, that if we take not good heed to prepare against his wyles, it will ouerthrow vs, to our great losse and hurt.

Behold well this world, take warning in time, and marke how they fall that vse to climbe.

Plato. Beware that for the variable and vaine delights of this wicked World, thou lose not the ioyfull and euermlasting felicitie.

Periander. The man that is mindfu'l of this world, & hath no consideration of the world to come, must needs be wicked in the sight of God, and a gracelesse man in the sight of men.

Socrates. The loue of this world stoppeth mens eares from hearing wisdom, and blindeth their eyes from seeing through it: also, it causeth men to be enuied, and keepeth them from doing any good.

Mar. Aur. The world and the flesh doe nought else but fight against vs, and wee haue neede at all times to defend vs from them.

Of the World, and dangers thereof. 52

Man hath neuer perfect rest nor toy in this Seneca.
world, nor possesseth atwaies his owne winning.

O World, thou hast so many countenances in Mar. Aur.
thy vanitie, that thou leadeest all wandring in vns-
tablenesse.

Trouble not thy selfe with worldly carefulnes, Socrates.
but resemble the Birds of the Mee, which in the
morning seeke their food but onely for the day.

Fixe not thy minde vpon worldly pleasures,
nor trust to the World, for it deceiveth all that put
their trust therein.

He that seeketh the pleasures of this world, fol- Hermes.
loweth a shadow: which when hee thinketh hee is
surest of, vanisheth, and is nothing.

This seemeth an unhappy and cruell destiny, Menander
which is giuen vnto this World of misery: that
those things which are most excellent and of grea-
test price in this World, are soonest with violence
taken away, as vnworthy for so euill a world.

The children of vanity doe abide in the dunghill Mar. Aur.
of this world: which is founded vpon the sand.

He that delighteth in this world, must needs fall Aristotle.
into one of these two griefes, eyther to lacke that
which hee couereth, or else to lose that which hee
hath gotten with great paine.

He that loueth this World, is like one that en- Pithagor.
tereth into the sea, for if he escape the perils, men
will say hee is fortunate: but if hee perishe, they
will say he is wilfully deceiued.

Trust not the world, for it neuer payeth that
it promiseth.

He that trusteth to this world is deceyued, and
he that is suspitious is in great sorrow.

This world giueth to them that abider, Seneca.
ample, by them that depart.

The second Booke.

Archelaus. He that yeeldeth himselfe to the world, ought to dispose himselfe to thre things, which he cannot auoid. First, to pouerty, for he shall neuer attaine to the riches that he desireth: secondly, to suffer great paine and trouble: thirdly, to businesse without expedition.

Solon. This world hath euer a multitude that honoureth, worshippeth, and magnifieth nothing, besides tedious and short life, and those things that pertaineth to this life.

Euery mete choketh a worldly man, euery little sound maketh a worldly man to tremble & shake.

He is to be called a worldly man that giueth all his care to vse his wits in this world: that creeperth vpon such things as be seene, heard, felt, tasted and smelt: that climbeth not in consideration about the midst of this valley.

Hermes. This world is the delight of an houre, and sorrow for many dayes: but in the other world is great rest and long ioy.

Alex. Scu. He that in this world hath a good name, and the grace of God, ought not to aske any other thing.

The vanities of the world are an hinderance to the soule. There is no new thing in this world.

Aristotle. He that fixeth his minde wholly vpon the world leaeth his soule: but hee that thinketh vpon his soule, hateth the world.

The summe of all.

The world is a Region diuers and variable,

Of God created in the beginning

To containe his creatures of kindes innumerable.

Wherein each one should liue by his winning:

But many pleasures are cause of much sinning.

Wherefore all that gladly as vaine doe them hate,

Shall after the world haue a permanent state.

THE

THE THIRD BOOKE.

Of Policie, and gouernment of Common-weales.

Cap. I.

Of the necessity of Order.



Seeing the quietnesse, peace, and
bodily wealth (which by meanes
of mens vnruly lusts) cannot bee
had nor maintayned here in this
world without politike order and
gouernment, (for order is the on-
ly preseruer of worldly quietnesse:) seeing also all
order standeth in ruling and obeying, wee will in
this Booke following, shew whom the Philoso-
phers doe allow for a ruler, and what kind of ru-
ler is best allowed of them: what Policie and
Lawes are best to be admitted: and what minis-
tration of obedience thereunto belongeth: that
such as be in authoritie may heereby see the Offi-
ces, and that all subiects may know their duties,
and perfoyme the same, for the attayning of the
said peace, wealth, and quietnesse.

The third Booke.

Of Kings, Rulers, and Gouvernours, and how they
should rule their Subiects. Cap. I I.

Aristotle.

Kings, Rulers, and Gouvernours (in consideration of their high estate, authoritie, and calling, to the setting forth of vertue and true obedience, and winning to themselves immortall praise,) should first learne to rule themselves, and then those that be in subiection to their high authoritie.

Plato.

Hee is vnmeet to rule others that cannot rule himselfe.

Phil. Rex.

None ought to rule, except he first haue learned to obey.

Mar. Aur.

As the life of a Prince is but as a white for all others to shooe at, and as a glasse wherein all the world doth looke: So wee see by experience, that whereunto a Prince is inclined, the people travelling to follow the same, haue not the grace nor power to eschew the euill, and follow the good.

Mar. Aur.

It is a great offence and an immortall infamy to a Prince, that in stead of giuing his hand of good liuing to relieue others, he casteth backward his foot of euill example, whereby he overthroweth all others.

The vniuersall Schoole of all this world, is the person, the house, and Court of a Prince.

It behoueth a Prince, or Head-ruler, to be of such zealous and godly courage, that hee alwayes shew himselfe to bee as a strong wall for the defence of the truth: and that hee suffer it not to be abused, nor once to fall vnder his hand.

Those

Of Kings and Rulers.

54

Those rulers sinne exceedingly, that doe giue others license to sinne.

The greatest that a Prince is of power aboue others, the more ought he to be vertuous aboue all others.

The counsaillours and household seruants of the Prince, being well tryed, and by his owne examples brought in good order: also the head Officers, Judges, and all other that haue authoritie in the publike weale, being well chosen and instructed by the example of the Princes court: it would be wonderfull to behold, with how little difficulty and how soone the residue of the weale publike would be brought into a good fashion, all men delighting in vertue, and praising the beautie and commoditie thereof in their superiours: also reioycing at the possibility and gentlenesse of so vertuous & noble a Prince, & seembly dreading his seuerity, they shall (at the last) in such wise bring vertue in custome, whereby it will happen, that such vices as before seemed but little and were nothing regarded, shall become to all men, or at the least to the most part, most filthy and detestable.

Alex. Scu.

The Princes pallace is like a common fountaine or spring to his citie or countrey: whereby the people by the cleanness thereof, be long preserved in honesty, or by the impurenesse thereof are with sundry vices corrupted. And untill the fountaine be purged, there can neuer be any sure hope of remedy.

A King ought to refraine the company of vicious persons, for the euill which they doe in his company is reputed his.

Plutarch.

If thou be a Governour, or hast ouer other soueraignty,

The second Booke.

soueraigntie, know thy selfe, that is, know that thou art verily man, compact of soule and body, and that all other men be equall vnto thee.

Know also, that every man taketh with thee equall benefit of the spirit of life: nor hast thou any more of the dew of heauen, or the brightnesse of the Sun, then any other person. The dignitie or authoritie wherein thou differest from others, is as it were but a weighty and heauy cloake, freshly glittering in the eyes of them that be put-blinde, where vnto thee it is painful if thou weare it in his right fashion, and as it shall best become thee: and from thee it may be shortly taken of him that did put it on thee, if thou vse it negligently, or that thou weare it not comely and as it behooueth. Therefore, whiles thou wearest it, know thy selfe: know that the name of a Soueraigne or Ruler, without actuall gouernement, is but a shadow. Government standeth not by word onely, but principally by act and example. By example of gouernours men doe rise or fall into vertue or vice.

Aristotle.

Rulers more grieuously doe sinne by example, then by their Act: and the more they haue vnder their gouernance, the greater account haue they to render, that in their owne precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high estate, authoritie, and calling (and their right order of life, due vnto the same,) here is the minde of Claudianus (a noble Poet, of famous memory) set forth, by the right worthy and worshipfull Sir Thomas Eliot, Knight: in his booke called, The Gouernour.

These

The verses following.

Claudio.

THough thy power stretch both farre and large,
Through Inde the rich, set at the worlds end:
And Mede with Arabia be both vnder thy charge,
And also Seres, that silke to vs doth send,
If feare thee trouble, and small things thee offend,
Corrupt desire thy heart hath once imbraced,
Thou art in bondage, thine honour is defaced.

Thou shalt be deemed then worthy for to raigne,
When of thy selfe thou winnest the masterie,
Euill custome bringeth vertue in disdaine.
License superfluous perswadeth much folly,
In too much pleasure set not felicitie:
If lust or anger doth thy minde assaile,
Subdue occasion, and thou shalt soone preuaile.

What thou mayest doe, delight not for to know,
But rather what thing will become thee best,
Embrace thou vertue, and keepe thy courage low,
And thinke that alway measure is a feast,
Loue well thy people, care also for the least,
And when thou studiest for thy commoditie,
make them all partners of thy felicitie.

Be not much moued with singular appetite,
Except it profit vnto thy subiects all,
At thine example the people will delight,
Be it vice or vertue, with thee they rise and fall.
No lawes auaille, men turne as doth a ball,
For where the ruler in liuing is not stable,
Both Law and Counsell is turn'd into a fable.

Those that haue any authoritie and government
committed to them, ought to know the bounds of
their estate and calling, their office and dutie,
being

The second Booke.

being themselves but men mortall among men and instructours and leaders of men. And that as obedience is due vnto them, so is their study, their labour, their industry, with vertuous example, due to them that be subiect to their authoritie.

Alex. Scu.

Authoritie ought to be giuen to such as care least for it : and kept from them which press fastest towards it : for he that desireth it would haue it for his onely commoditie : he that loveth not for it, considereth that he is chosen for others necessitie. Therefore how diuers their misstratigation is, it euer appeareth whereas both happeneth ?

Socrates.

A King ought not to trust him that is couetous, which setteth his minde to get riches : nor him that is a flatterer, nor any to whom hee hath done wrong, nor in him that is at truce with his enemies.

Aristotle.

It is better for a Realme, Country, or Citie to be gouerned by the vertue of a good man, than by a good law.

Plato.

Except wise men be made gouernours, or gouernours be made wise men, mankind shall neuer haue quiet rest, nor vertue be able to defend her selfe.

Happy is that Citie or Countrey, that hath wise men to gouerne it.

Aristotle.

Men ought not to be chosen for their age, nor for their riches, but for their wisdom and vertuous conditions.

When wretched worldlings & fooles for their wealth, are rather chosen to rule and gouerne the common-wealth, then the vertuous, wise, and learned men, it must needs follow, that the end of same and honourable report, that should be wrought

worthily redound to the godly and wise Electors,
grave and ancient Fathers of the city or country,
for their dutifull, carefull, and fatherly choyce,
tendring the state of the common-wealth, and the
honour of their Prince, vnder whom they have Chilon.
authoritie to rule and choose rightly: (For who
louing dearely their Prince, whom they know to
be wise and vertuous, will choose to rule vnder
him a foolish man, hurtfull and vicious?) Shame
shall then be spoken of them, the buckled browes
of maiestie shal be bent against them, the vertuous
and wise shall eschew them, worthy credit is not
to be giuen vnto them, an horrible crime is com-
mitted by them: for the Prince and the people are
abused by them, the fierce fury of GOD hangeih
ouer them, and the Prince of Gods iustice oughe
sharply to punish them: for they are not as they
ought to be, faithfull fathers, friends, and fauou-
ers to their country: but step-fathers, very ad-
uersaries, wicked conspirators, and traytors to
their Prince and Country.

Most miserable is the state of that country and Proregens.
common-wealth, where rich men that be fooles are
more commonly chosen, then rich wise men, or
more men enriched with wisdom, to gouerne in
the Common-wealth.

Reason and godlines deny not, but that it were Legmon.
better, that the goods of wicked worldlings or
rich foolish men should beare (by true hands, or
else by the common treasure) the charges of the
poore and vertuous Gouernour (by whom great
goodnesse and much honour shall be increased) ra-
ther then the vicious and rich faulty sondling
should rule, by whom Common-weales are de-
stroyed, or at the least hindered and defamed.

For

The second Booke.

For as the wiseman hath his wisdom, byhol-
deth the state, and purchaseth wealth, fame, and
honour to the City: so the foolish or vngodly man
ouerthroweth the state, bringeth losse, shame, and
dishonour to the City. And if custome (viciously)
be the ground of euill choyce to gouerne among a
few affectionate, fond, or corrupted persons, that
are wealthy, not respecting duely (as they ought)
the straight office and dutie of a gouernour: the
high state himselfe of most Princely Maiestie
ought speedily to redresse that foule enozmitie,
whereby due obedience is neglected, godly Lawes
infringed, iustice not executed, sinne not duely
punished, his owne honour impayred, his people
with penury impouerished, and the roote is daily
nourished, whereby is increased heapes of Gou-
ernour for the plaguing most bitterly both of
Prince and Country.

The mis-doings of the Prince are a scourge
to the Commons.

What greater ground of dishonour? What
greater occasion of dishonour? What greater and
more huge heapes of mischietes and inconueni-
ences can be attempted and raised by against the
Maiestie of God, or against the Prince, and the
people of God, (in godly common-wealths) than
by putting balne, wicked, and rich worldlings, or
only a rich foolish ideot in the roome of Maiestie
and godly authoritie, whereas hee himselfe should
of all others be most straightly byddled and re-
strayned from his wicked attempts and foolish-
nesse?

Justinian
Imperat.

It is required in a godly ruler or Magistrate
to be in his calling wise, learned in Gods Law
and in life and conuersation byright and pure.

In vnworthy person to be exalted in dignitie Mar. Aur.
is great wickednesse.

Thre things are to be pittied, and the fourth Hermes.
not to be suffered: a good man in the hands of a
tyr: a wise man vnder the gouernance of a foole:
a liberall man in subiection to a cattife: and a foole
set in authoritie.

Where good order and gouernance faileth, o= Alex. Scu.
bedience decayeth, boldnesse encreaseth, deceit
scapeth, iniurie preuaileth, auarice corrupteth,
and the estate of a weale-publike soone after peris-
sheth.

Those men that should rule and haue authori-
tie ouer things, ought to be such persons as neuer
were infamed with any notable vice, and whose
lives be inculpable, and therewith sufficiently fur-
nished with wisdom and grauitie, void also of all
private affection, feare, auarice, and flatterie: who
like Chirurgions shall not forbear with ozro-
sues and medicines to draw out the festered and
stinking coxes of old marmoles, and inueterate
sores of the weale publike, engendred by the long
custome in vice.

It becommeth a king to take good heed to his Plutarch.
counsaillors, to finde who follow their lusts, and
who intend the common-weale, that hee may then
know whom for to trust.

Glorious is that Common-wealth, and fortu-
nate is that Prince, that is Lord of yong men
to trauaile and ancient persons to counsell.

Unhappy is that Prince that esteemeth himselfe Mar. Aur.
happy to haue his coffers full of treasure, and his
Counsaile full of men of cursed and euill life.

It that haue authoritie should temper it with
wisdom and purenesse of liuing.

The third Booke.

If a King be mercifull his estate shall prosper, and his wisdom shall helpe him in his neede: if he be iust, his subjects shall reioyce in him, and his raigne shall prosper, and his estate continue.

Hermes.

The strength of a King is the friendship and loue of his people.

Mar. Aur.

When a Prince is greatly beloued of his comminalltie, and is vertuous of his person, then euery man saith, (if he haue not good fortune) although our Prince want good fortune, yet his worthy vertues faile not, and though he be not happy in his intents, yet at the least hee sheweth his wisdom in the meane season.

And though fortune denieth him at one houre, yet at another time she agreeth to his wisdom. And contrariwise, an vnwise Prince, and hated of his people, by euill fortune runneth into great perill.

The Prince is in great perill, and the commonwealth is in euill aduenture, where many intentions be among the Gouernours.

Aristotle.

It is a great happinesse to the people, to haue a righteous Prince, and it is a great corruption vnto them to haue a corrupt and vicious Ruler.

Plurarch.

A King ought to be of a good courage, to be courteous, free and liberall: to retrain his wrath where he ought, and to shew it where it most needeth: to keepe himselfe from couetousnesse: to execute true iustice, & to follow the vertuous examples of his good Predecessors. And if it chance that the strength of his body faile, yet ought hee to keepe the strength of his courage.

Mar. Aur.

Princes liue more surely with the gathering to them men of good liuing and conuersation, then with treasures of money stuffed in their chests.

The

The most secret counsaile of a King, is his owne **Assaron.**
conscience, & his good deeds are his best treasure.

A King most surely governeth his Realme, if
he raigne ouer his people as a Father doth ouer
his children.

A man shall not well gouerne a City or Coun- **Agefilaus.**
try, and set in good order manners of the people,
except hee be well and sufficiently furnished with
eloquence, wherewith onely hee may perswade ef-
fectually, stirre, incline, and leade where hee listeth
the mindes of the grosse multitude.

Whosoever prouideth but for part of the pro- **Tullius.**
ple, and is humindfull of the rest, they bring in se-
dition and discorde, a thing most hurtfull to the
common-wealth, whereby it commeth to passe,
that some doe seeme flatteringly to fauour vpon the
people, some affectionate to the Nobilitie, but be-
ry few to please and content the whole.

Gouernours of the weale publike must obserue **Plaro.**
these two precepts: the one is, that they so main-
taine the profit of the commons, that whatsoever
in their calling they doe, they must refer it there-
unto: alwayes forgetting their owne commodity:
the other is, that they be (in any wise) carefull ouer
the whole body of the Common-weale: lest while
they vphold some one part alone, they leaue all the
rest miserably destitute.

Modestie is a vertue most necessary for all Ru-
lers and Magistrates: whereby in the handling of
all matters, they yeld nothing to affections: but
doe follow most aptly that same, which seemeth to
be comely, vpright, and allowable. And it is also a
meane to restraine them, that in following the ri-
gor of the Law, they doe not ouermuch pinch, or
impouerish their poore subiects.

The third Booke,

Tullius.

A prudent, graue and vpright Gouvernour of the common-wealth, without respect of persons, or part-taking, will rather giue himselfe wholly to the profit and commoditie of the same, then to hunt for riches, or the encrease of honour: for he will very gladly and vprightly seeke to defend the whole state, and to make prouision (as we may) for all men indifferently.

Alex. Sex.

He that would be a Ruler or Gouvernour should first learne to be a subiect: for truely a proud and couetous subiect, shall neuer be a gentle and temperate Gouvernour.

Next vnto God, who is so great a father, as he who is the Father of a whole Countrey: that is, Father of them that be fathers, their children, and whole families: how much then ought the care of him to exceed the cares of all others: the charity of him, the loue of all others: the wisdom of him, the prudence of all others?

Democrit.

Rule and authoritie in a good man doth publish his vertue, which before lay hid: in an euill man, it ministreth boldnesse and license to doe euill, which by dread was before couered.

Alex. Seuerus.

He that exerciseth his office duely, vprightly and circumspectly in the Common-weale, at the end, when he shall depart and leaue his office, the publike weale shall be bound to pray for him, & to render vnto him most due and hearty thanks.

The office of Kings is to heare the complaints and causes of all persons without exception.

Phil. Rex.

So great is the person and dignity of a King, that in vsing his power and authoritie as he ought, he representeth among men here vpon the earth the glorious state and high maiesty of God in heauen.

Under

Of Kings and Rulers.

59

Under the King are both free and bondmen, and they be both subiect to his power, and are all vnder him: and he is a certayne creature that is not vnder man, but onely vnder God.

The King hath no pēre oz equall in his kingdome: he hath no equall, for then he should lose his dignitie and authoritie of commanding. Since that an equall hath no rule noz commandement ouer his equall.

The King himselfe ought not to be vnder man, but vnder God and the Law, because the law maketh a King. Let the King therefore attribute that vnto the law, that the law attributeth vnto him, that is, dominion and power: for he is not a King, in whom Will, and not the Law, doth rule, and therefore he ought to be vnder the Law, seeing he is the vicegerent of God here vpon the earth.

Who so cometh to the office of a King, armed afoze-hand with the precepts of Philosophie, cannot rightly swerue from the right trade and path way of vertue.

The chiefe act of a King is to respect no person, but to make all persons profitable to the common weale.

Wise Princes may make very profitable instruments, as well of the euill persons as of the good.

A Kings good word is better then a great gift of another man.

Kings must loue honest persons, and punish the vn honest.

Nothing can be to a Prince more royall, then if hee make the state of the Realme better then it was befoze it came into his hands.

Malicious and euill men make Princes poore, and

The third Booke.

and one perfect good man sufficeth to make an whole Realme rich.

A Prince that is godly and vertuous, is the gloze of his fathers age.

Zeno.

A good Prince differeth nothing from a good father.

Protogeus.

An euill disposed King is like corrupted carren that maketh the earth to stincke round about it: and the King that is good and vertuous, is like the fayrest sweete running riuer, that is commodious and comfortable to euery creature.

Pithagoras

Subiects are to their King as the winde is to the fire, for the stronger that the winde is, the greater is the fire.

Plato.

As a small spot or freckle in the face, is a greater blemish then a scar or knot in the body: so a small fault in a Prince seemeth worse then a greater in a priuate person.

As a shepheard among his sheepe, so ought a King to be among his subiects.

Hermes.

Like as a small disease, except it be looked to in time and remedied, may be the destruction of the whole body: so if Rulers be negligent, and looke not to small things whereupon greater doe depend, and see them reformed in due time, they shall suffer the Common-weale to decay, and not be able to reforme when they gladly would.

Socrates.

Like as the rule ought to be straight and iust, by which other rulers ought to be tryed, so ought a Governour who should gouerne others, to bee good, vertuous, honest, and iust himselfe.

Plato.

Like as the Sun is all one both to poore and rich: so ought a Prince not to haue respect to the person, but to the matter.

Even as a good gardiner is very diligent about his

his Garden, watering the good and profitable hearbs, and rooting out the vnprofitable weeds: so should a King attend to his Common-weale, cherishing his good and true subjects, and punishing such as are false and vnprofitable.

Ye kings, remember first your King the Gouer- Hermes.
nour of all: & as you would be honoured of your Subjects so honour you him. Use no familiaritie with any vicious persons. Trust none with your secrets before you haue proued them. Sleepe no more then shall suffice the sustentation of your bodies. Loue righteousness & truth. Embrace wisdom. Feed measurably. Use no excesse in apparel.

Remember that good gouernance is in vertue, and not in beautie and costly apparell. Reward your trustie friends. Faueur your comminaltie, considering that by it your Realmes are maintained. Loue learned men, that the ignorant may thereby be encouraged to learning. Defend the true and iust, and punish the euill doers, that others admonished thereby, may shun the like vices. Cut off stealers hands. Hang by Thieues and robbers, that the high wayes may be sure. Burne the Sodomites. Stone the adulterers. Beware of flers and flatterers, and punish them. Suffer not swearers to escape unpunished. Visit your prisons, and deliuer the vnguiltie persons: punish immediatly such as haue deserved it.

Follow not your owne wills, but be ruled by counsaile: so shall you giue your selues rest, & labour vnto others. Be not too suspicious: for that shall both disquiet your selues, and also cause men to draw from you.

The authoritie of Princes & gouernors (which properly depend vpon the authoritie of God, is truly

The third Booke.

truely to be called Temporarie, that is, but for a time, because of the alteration and weakenesse of worldy matters, and the ordering of them: when that hee which is this day greatly advanced for his authoritie, is sodainely the next day overthrowne, as appeareth to be nothing at all.

The summe of all.

*A King which in earth is even the same
That God is in heauen, of Kings King eterne,
Should first feare God, and busily frame
Himselfe to rule, and then his Realme gouerne
By law, by love, by iustice, and by right:
Cherishing the good, and punishing the stubborne,
The lengthening of his raigne, doubling of his might.*

Of Counsell or Councillors. Cap. I II.

Aristotle.

Counsell is an helpe thing.
Counsell is the aduise perticularly giuen
by euery man, for that purpose assembled.

Plato.

Counsell is the key of certaintie.

Socrates.

There cannot be in man a more diuine thing,
then to aske counsel how he should order himselfe.

It is to be diligently noted, that euery counsell
is to be approued by three things principally: that
is, that it be righteous, that it be good, and that it
stand with honestie. That which is righteous is
brought in by reason: for nothing is right that is
not ordered by reason. Goodnesse commeth of ver-
tue: of vertue a reason proceedeth honestie, where-
fore counsell being compact of these three, may
be named a perfect capitaine, a trusty companion,
a plaine and unfained friend.

The

Of Counsell and Councillors. 61

The reward for diuers seruices a man may Mar. Aur. make, but the reward for good Counsell God had neede to doe it.

The greatest reward that one friend may doe to another, is in great and waightie matters to succour him with good counsell.

Hee that giueth good counsell to another, be- Isocrates. ginnereth to profit himselfe.

The most easie thing in the World is to giue good counsell to another, and the most hard and highest thing is, a man to take it for himselfe.

There is no man so simple but hee may giue good counsell though there be no neede, and there is none so wise, that will refuse counsell in time of necessitie.

When thou dost amisse take better counsell. Titus Liu.

Many things be impeached or let by nature: which by counsell be shortly atcheued.

Without counsell see thou doe nothing, and then after thy deede thou shalt neuer repent thee.

Follow rather dangerous honestie, then secure Seguinus. vtilitie: albeit that indeede vtilitie can hardly be discerned from honestie.

Be not ashamed to take counsell in small mat: Legmon. ters euery houre.

The end of all doctrine & study is good counsell.

When counsell is taken of diuers, then if any Mar. Aur. fault bee, it shall be diuided amongst them all.

Though the determination might be done by a few, yet take counsell of many: for one will shew thee all the inconueniencies, another the perils, another the damages, another the profit, and another the remedie. And set thine eyes as well vpon the inconueniencies that they say, as vpon the remedie that they offer.

The

The third Booke.

Mar. Aur. The Counseller that hath his minde overcome with ire, and his heart occupied with enuie, and his words outrageous to a good man: it is reason that hee lose the fauour of God, his p[ri]uaty with his Prince, and his credence with the people: for hee presumeth to offend God with his euill intention, to serue the Prince with euill counsell, and to offend the common-wealth with his ambition.

Mar. Aur. That publike weale is in better state where the Prince is void of grace, then where the Kings counsaillors and companions be euill and wicked.

Protogeus. It is not conuenient that he which is called to the high estate of a Counsailler should spend all the night in sleepe, or whole day in pastime.

Aug. Cæs. Hee is to be called a good Counsaillour, which while he consulteth in doubtfull matters, is void of all hate, friendship, displeasure, or pittie.

Wrath and hastinesse be very euill counsaillors.

Alex. Seu. Those counsaillours seeme to be vertuous, wise, and honourable, which can content themselves and reioyce, that they haue so wise and vertuous a Prince that preferreth the weale of his people before any p[ri]uate affection or singular appetite.

Where there is a great number of counsaillours, they all being heard, needes must the counsell be the more perfect.

Tullius. In things most prosperous, the counsell of friends must be vsed.

Protogeus. He that giueth counsell, and praiseth himselfe, would faine be called a wise man.

Isocrates. If thou wouldest know a mans counsel in any matter, and wouldest not haue him to know thine intent, talke as the matter were another mans, so shalt thou know his iudgement therein, and be neuer the wiser of that thou intendest.

Take

Of Counsell and Councillors. 62

Take no counsell of him that hath his heart Seneca.
all set vpon the world, for his aduice shall be af-
ter his pleasure.

When thou wilt take counsell in any matter,
marke well thy Counsaillours how they order
their owne businesse: for if they be euill counsa-
lours towards themselves, they will bee worse
counsaillours towards other men.

Their counsailes must needes be alwayes full Cobarus.
of perturbations, which are onely embracers of
their owne aduice.

Good counsell is the beginning and ending of Zenoph.
euery good worke.

Consult and determine all things with thy Seneca.
friend, but first with thy selfe.

Giue blamelesse counsell, and comfort thy
friends.

He is discrete that keepeth his owne Coun-
sell. And he is vnwise that discovereth it.

Make not an angry man, nor a drunkard of thy Socrates.
counsell, nor any that is in subiection to a woman,
for it is not possible they should keepe thy secrets.

Hee that keepeth secret that which hee is requi- Aristotle.
red doth well, but hee that keepeth secret that
which he is not required, is to be trusted.

Hee which shall giue counsell, specially to the Alex. Sen.
making of lawes, ought to consider foure things:
that his counsell bee honest, that it be necessary,
profitable, and possible.

A wise man ought to take counsell, for feare Socrates.
of mixing his will with his wit.

They that consult for part of the people, and Tullius.
neglect the residue, doe bring into the Citie or
Countrie a thing most pernicious, that is to say,
sedition and discorde.

Ambition

The third Booke,

Alex. Scu.

Ambition and flattery are vttterly to be abhorred in a Counsellor.

Homer.

Like as Calchas (as Homer wytteth) knew by diuination things present, things to come, and things that were passed: So Counsellours garnished with learning, and also experience, shall thereby consider the places, times, and personages, examining the state of the matter then practised, and expending the power, assistance, and substance: also resolving long & oftentimes in their mindes, things that be passed, and conferring them to the matters that be in experience, studiously doe seeke out the reason & manner, how that which is by them approued may be brought to effect: and such mens reasons would be thoroughly heard, and at length. For the wiser that a man is, in tarrying, his wisdom increaseth, his reason is more liuely, and quicke sentences aboundeth. And to the more part of men, when they be chased in reasoning, arguments, solutions, examples, similitudes, and expediments, doe resort and (as it were) flow vnto their remembrance.

Hermes.

As a Physitian cannot cure his patient except he knoweth first the truth of his disease: even so may a man giue no good counsell, except he know thorowly the effect of the matter.

The summe of all.

*Counsell is a thing so needefull and holy,
That without it no worke may prosper well;
Wherefore it behoueth him that hateth folly,
Nought to begin, without he take counsell:
Which who so useth shall neuer him repent,
Of time, of trauell, that he therein hath spent.*

Of

Of Honour, Glory, Nobilitie, and
Worship. Cap. III.

First, and aboue all things, let men consider that from God onely proceedeth all honour, glory, nobilitie, and worship, and that noble progeny, succession, no election, to be of such force, that by them any estate or dignity may be so established, that God being stirred to vengeance, shall not shortly resume it, and perchance translate it, where it shall like him.

Solon.

All things liuing both in heaven and earth. oweth vnto God due worship and obedience. There be two most spectall and weighty causes why God ought to be honoured and worshipped, the one is, because he ought of duty to be worshipped: and the other, because it is for our commodity, yea, rather for our necessity.

To worshipping God, and to serue him truely, is, to gratifie him, or to be thankfull vnto him. And no man can rightly gratifie him, but by doing that which pleaseth him. Wherefore all kinds of worship which is rather grounded vpon the will of man, then vpon the will of God, it is to bee utterly refused in his sight: and imputed as vaine before him, ingratefull, hurtfull, and boorde.

Who will say that hee serueth well which serueth not according to his masters will, but as hee lusteth himselfe: doth not the very instinct of nature it selfe, the reason also of seruice, the subjection of seruants, and the common opinion of all men shew, that as the bodily master ought to be reuerently serued and obeyed, much rather the high

The third Booke.

high and puissant God that ruleth ouer all.

Socrates.

God ought to bee worshipped and serued as he himselfe commaundeth to be worshipped and serued.

They are to be counted but foolish, that doe esteeme the seruite of GOD to consist in those things which be rather instituted by the deuice of man, then of God himselfe. Let therefore the wise and godly consider wel with themselves, whether the seruite and worship they doe vnto God (as a worke of holinesse and dutie) be worthy his will and acceptation, and wherby the conscience of a faithfull man may be quieted and assuredly well perswaded of the onely good will of God.

August.

The sincers and vncorruptible seruite of God is done but in a few. He cannot be a true seruer of God, which serueth him not in the spirit of his minde, and in truth, but fantastically, and in hypocrisie, as a beastly slaue and a counterfayer of Gods seruice.

True worship of God (which is done in spirit and in truth) requirerh not any outward or worldly beauty, but rather a spirituall beauty and comeliness.

Plato.

Honour is the fruit of vertue and truth, and for the truth a man shall be worshipped.

Mar. Aur.

That thing is honourable and good, which commeth of good kinde. He is to bee honoured among them that be honoured, that fortune abaseth without fault: and he is to be ashamed among them that be ashamed, that fortune inhauncheth without merit.

The worthy honour resteth not in the dignities that we haue, but in the good workes wherby we merite.

Honour

Of Honour, Glory, Nobilitie, &c. 64

Honour ouer great, wherein is Statelinesse and Plutarch.
too much pride, be euen like great and corpore
bodies, sodainely thzowen downe.

Honour, gloze, and renowne, are to many per- Phil. Rex.
sons moze sweet then life.

The nearest way to attaine gloze, is, for a man Socrates.
to endeavour himselfe to be such a one in dede as
he would be counted to be.

True gloze taketh deepe roote, and spreadeth a- Tullius.
broad, but all counterfait things doe wither as
litle flowers: neyther can there any forged thing
be durable.

He that to his noble linage addeth vertue and
good conditions, is highly to be praised.

Humilitie is the sister of Nobilitie.

He is worthy to be honoured that willethe good
to euery man: and he much vnworthy honoz, that
seeketh his owne wealth, and oppresseth others.

Honours, riches, pleasures, and others of the Tullius.
same kinde) which seeme profitable) are neuer to
be preferred befoze friendship.

Nobilitie is not onely in dignitie and auncient
linage, noz great reuenues, lands, or possessions:
but in wisdom, knowledge and vertue, which in
man is very nobilitie, and that nobilitie bringeth
man to dignitie.

Honour ought to be giuen to vertue, and not to Anachar-
riches. sis.

All men haue care ouer their owne honour: but
as for Gods honour, no man at all regardeth it.

It is a shame for a man to desire honoz, because Chrysost.
of his noble progenitozs, and not to deserue it by
his owne vertue.

They that be perfectly wise, despise worldly
honour.

Where

The third Booke.

Plato. Where riches are honoured, good men are despised.

Hee that honoureth rich men despiseth wisdom.

An allwager of wrong ought greatly to be honoured.

Mar. Aur. He is worthy to be honoured that deserueth honour.

Polion. They are to be counted chiefly honourable, that in their high estate and calling, first take the honour and glory of God, by whom they are called to honour: secondly, the honour of their Prince, vnder whom they haue authoritie to rule: and thirdly, for the comfortable state of their Country and common-wealth, for whom they are called to office and dignitie.

It is very honourable, excellent, and praiseworthy, for a man of honour, to torne to his high office and calling, the vertue of affabilitie, lowliness, tender compassion and pittie, for thereby he draweth vnto him (as it were violently) the hearts of the multitude.

The true honour and worship is the vertue of the minde, which honour no King can giue thee, nor no flattering nor money can purchase thee. This honour hath in it nothing fained, nothing painted, nor nothing hid. Of this honour there is no successour, no accuser, nor defiler. This honour is not varied, nor it esteemeth not the fauour nor dis-fauour of Princes.

Diogenes. Vaine pleasure lightly perisheth, but true honour is immortall.

Socrates. Glory, Honour, Nobilitie, and Riches, are to cloake malitiousnesse.

Mar. Aur. The glory of one, among great men, maketh strife

Strife, suspicion among them that be equall, and enuy among them that be meane.

Neuer commit thine honour to the mishaps of Fortune, nor neuer offer thy selfe to perill with hope of remedie: For suspicious Fortune keepeth alwayes her gates wide open to perill. All her walles be high, and her wickets narrow to finde any remedie.

Noble men, and such as are rich and wealthy in this world, are to be compared to a merchants Compters, that is to day worth thousands, and to morrow not worth two-pence halfe-penny.

The gloze of the ancestors, is a goodly treasure to their childzen.

Immortall honor is better then transitory riches.

Above and before all things worship God.

The worship of God consisteth not in wordes but in deedes.

It is a right honourable and blessed thing to Pichagor. serue God, and sanctifie his Name.

Worship good men, so shalt thou haue the peoples fauour.

Nobilitie is not after the bulgar opinion of men, but it is only the praise & surname of vertue.

The sufferance of Noble men to be spoken vnto, is not onely to them an incomparable suertie, but also a confounder of repentance (an enemy to prudence) wherof is engendred this word, Had I wist: which hath beene euer of all wise men reproued.

The perfect and most principall gloze consisteth in these two things: If the multitude loneth vs, if also as it were merrailing at vs they thinke vs worthy to haue honour giuen vnto vs.

The third Booke.

The summe of all.

The honour and glory that worldlings desire,
Surmounting others in riches and dignitie
Cannot long flourish, but they with small hire
Shall end their dayes in wofull miserie.
But vertue sustayneth no such calamitie,
Therefore or euer thou desire honour,
Call for grace to be thy gouernour.

Of Law and Lawyers. Cap.V.

Iustinian. **T**he Law (as Iustinian saith, lib. 1. Pandect) is a facultie or science of the thing that is good or right.

Celsus. Celsus defineth that the law is a rule to doe well by: which ought to be known, and kept of all men.
Cicero de lege, saith, that the law is a certaine rule, proceeding from the minde of God, perswading right and forbidding wrong.

Alex. Seu. Lawes be nothing else then rules of Justice, whereby is commanded what should be done, and what ought not to be done, where a weale publicke should prosper.

Hermes. Law is the finder and tryer out of truth.

Aristotle. The law of the Spirit is to be understood by faith, or the law of faith by which a man is deliuered from the second death, wherein sinne is condemned, and whereunto life may be ascribed, because that in remitting of sinne, it deliuereth from death, and giueth life.

The grace & law of the spirit, furnished with the strength of God, doth iustifie the wicked, reconcileth the damned, and giueth life to the dead.

Nature

Nature is the fountaine, wherof the Law springeth: and it is according to nature, no man to doe that whereby he should make (as it were) a pray of another mans ignorance. Tullius.

Such lawes by men are sometimes made, which rightly may be called the lawes of God. As when a law being made by man, taketh his principall ground vpon the law of God, and is made for the declaration or confirmation of mans true faith: and to remove from the godly all wicked opinions and heresies, or such light lawes, Canons, or other lewd ordinances, reared by in darkenelle and ignorance by vngodly men, or by the common people vnlarned in the Law of God, to the hinderance of the said faith, or stopping the way to vertue, and that letteth the proceedings or speedy prospering of rightfull and holy lawes. And to such godly purposes they are rather called the lawes of God, then the lawes of man.

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every law, that by man is made, must ever be consonant to the Law of God. And therefore the Lawes of Princes, the commandements of Prelates, the statutes of communalities, ne yet the ordinances of the godly multitude, are neither righteous nor obligatory, vnlesse they be aptly consonant to the Lawes of God: For by it is truly knowne to whom right belongeth in any respect, and whereunto also Justice orderly beareth his full force and sway.

The law of God is left vnto all posterities, to touch the consciences of all men without respect: because they cannot (by Gods iudgement) be excused which doe sinne against right and equity. Horace.

The third Booke. 10

Law and wisdom are two laudable things, for the one concerneth vertue, and the other good conditions.

The Law necessary for a common wealth, is, that the people among themselves live in peace and concord, without discord or dissention.

Tullius.

It shall be expedient for governours to have in remembrance, that when according to the Lawes they doe punish offenders, they themselves be not chafed nor moved with wrath: but be like to the Lawes, which be prouoked to punish, not by wrath or displeasure, but onely by equity.

Law is the Queene of mortalitie.

Socrates.

Lawes ought to be made for no mans pleasure.

S. Bridget.
in lib. 40.
Cap. 129.

Euery good law is ordained to the health of the soule, to the fulfilling of the lawes of God, to induce the people to flee euill desires, and to be fruitfull in all good workes.

The Law must be correspondent to the originall decree of nature, or the first example of honestie.

Tho. Aqu.

The Law of nature is nothing else, but the participation of the eternall Law in the reasonable creature.

God hath grauen the law of nature in euery mans minde, to frame (as it were) thereby a shew and comelinesse of manners.

Where good law and order is, all things prosper well.

Where the order of the law may serue, weapons hath no place.

Plato.

A law-maker ought to be godly, learned, and wise, and such a one as hath bene subiect to other lawes.

God

God is the causer that lawes be made.

Antist.

God is the law of sober men.

Wise men liue not after the lawes of men, but after a rule to vertue.

Anaxag.

Lawes of men may be likened to copwebs, which doe tie or hold the little flies fast, but the great flies breake forth and escape.

Cities must needs perish, when the common lawes be of none effect.

An euill law, and the loue of a shew, are like Seneca.
vnto the shadow of a cloud, which vanissheth away as soone as it is seene.

The Law that is perfect and good, would haue Boetius.
no man condemned nor yet iustified, vntill his cause were both thoroughly heard and knowne.

The whole body of the Law ciuill hath these three principles, (that is to say) liue honestly, hurt no man, and giue vnto euery man his due.

He that maketh his realme subiect to a law shall Iustinian.
raigne, and he that maketh the law subiect to a Realme, may hap to raigne a while, but he that casteth the Law forth from his Realme, casteth forth himselfe.

Break not the lawes made for the wealth of the Countrey.

Indeavour thy selfe so to keepe the Law, that Aristotle.
God may be pleased with thee.

The Law of God cannot be truly kept with Pithagor.
heart, if by deed it be despised: For no man keepeth the Law with heart, vntill he loue the law: and he that loneth the Law, doth according to the nature of loue, and fulfilleth it to the uttermost of his power.

There is in the law two points, first doctrine to teach, and next an authority to command & compel.

The third Booke.

**The way to blisse is to loue all men, and to be
subiect to the lawes, but to obey God more then
man.**

**As a sicke man is cured of his disease by vertue
of a medicine: so is an euill man healed of his ma-
lice by vertue of the Law.**

The summe of all.

**Lawes be the rules of Iustice and equitie,
whereby we vnderstand our charge and duetie,
To loue with due order, with peace, and amitie,
as God and nature our hearts hath bound:
And that praise also may worthily redound
To such as make lawes through wisdom and vertue,
Authorizing ministers both faithfull and true.**

Of Iudges. Cap. VI.

Mar. Aur.

**The authoritie of a Iudge giuen to him by his
Princke, ought to be his accellary, and his
good life his principle, in such manner, that
by the rectitude of his iustice the euill should feele
execution thereof.**

Diogenes.

**It is better for a man to iudge after law and
learning, then after his owne mind & knowledge.**

Cicero.

**A Iudge sitting in iudgement (being wile)
ought to remember that he is but a man: and to
consider also that so much as is committed vnto
him, is at all times lawfull for him to accomplish:
And to remember that not onely power, but credit
is also giuen vnto him, and not to appoint that
which is not according to the Law: and therewith
diligently also to marke what matter it is which
is in controuersie. Both these things are much
to**

to be noted. And also, it is the point of a iust Judge, to entertaine nere about him these foure very noble and worthy Counsaillors, namely, the Law, Fidelitie, Religion, and Equitie: and to separate farre from him these false deceiuers, that is to say, concupiscence, feare, enuie, and all vnlawfull desires.

He is an vnjust Judge, that doth things eyther of enuy, or of fauour.

Judges inclined to greedinesse and corruption, are oft times pulled away from their presences by the multitude of bribes and gifts.

What thing can be more monstrous, then that Mar. Aur. Judges should or daigne men to put away euill customs from them that be euill, when they themselves be the inuenters of new vices.

Such persons are to be chosen for Judges as Alex. Scu. are learned in the Lawes, as be ancient, and such as be knowne to be of good conscience, and vnto them is to be appointed an honourable stipend.

We be admonished to iudge our selues, not according vnto the reckoning of mans iudgement, but according to the infallible censure of God.

When the Judge giueth sentence, hee must remember that God is his sure witnesse, that is to say, the beholder inwardly of his owne secret conscience, then the which, God hath giuen nothing vnto man that is more diuine and heauenly. Cicero.

The iudgements of God are many and secret, but they are all true, holy, and good.

Both hatred, loue, and couetousnesse, causeth Aristotle. Judges oftentimes to forget truth, and leaue vndone the true execution of their due and straight charge.

They are worthy to be accounted wicked

The third Booke.

Judges, who eyther of errour, affection, corruption or negligence, doe discharge the wicked, and condemne the iust and innocent.

Socrates.

Whatsoever it shall chance thee to heare, thine eye not consenting and knowledging the same, beleeue not, nor hastily credit thine eare, but beleeue and giue iudgement rather by thine eye.

Bias.

It is bitter for a man to be a Judge among his enemies then among his friends. For of his enemies hee may make one his friend, but among his friends he shall make one his enemy.

Certainly the Judge that winneth more good-wills then money, ought to be beloued: and he that serueth for money, and looseth the good-wills for euer, ought to be abhorred as the pestilence.

Mar. Aur.

Couetousnesse and wrath in Judges are to be hated with extreame detestation.

Alex. Scu.

The Judges to whom is giuen authoritie to redresse and amend wrongs, be they that otherwise cause more griefes, and stirre by greater mischiefes.

Mar. Aur.

He that is not decepued by flatterers, that is not corrupted with gifts, and not forgetfull of his vnderstanding, that man may rightly be called a good Judge.

The summe of all.

Judges, to whom authoritie is giuen,
From their liege Lord and most deere Soueraigne,
To rule rightly his Lawes, they should be diuened
By wisdom and learning chiefly to reframe
From conetise, that hath truth in disdain:
For Judges that should ease and asswage many griefes,
Are sometime the occasion of great mischiefes.

Of

Of Iustice and Iniustice.

Cap. VII.

Iustice properly is nothing else then a consoz Mar.Cels.
mitie of all things in the reasonable creature to
the law of Gods mind, by which is commanded
that God be loued aboue all things, and that a
man loue his neighbour as himselfe.

Justice is not onely a portion or piece of ver- Aristotle.
tue, but it is entirely the same vertue, and thereof
onely (saith Tully) men be called good men: as Tullius.
who saith, without iustice all other qualities and
vertues cannot make a man good.

Justice is a will perpetuall and constant, which Seneca.
giueth to euery man his right. In that it is na-
med constant, it importeth fortitude. In discerning
what is right or wrong, Prudence is required.

And to proportion the iudgement or sentence in
an equality, it belongeth to Temperance: all these
together conglutinated, and effectually executed,
make a perfect definition of iustice.

The most excellent and incomparable vertue
called Justice, is so necessary and expedient for a
ruler and gouernor of a publike weale, that with-
out it none other vertue can be commendable, nor
wit nor any manner of doctrine profitable.

The foundation of perpetuall praise and re- Tullius.
nowne is Justice: without the which nothing can
be commendable. Which sentence is verified by
experience: for be a man neuer so valiant, so wise,
so liberall or bounteous, so familiar or courteous:
if hee be seene to exercise Iniustice or wrong,
it is often remembred: but the other vertues be
seldome reckoned without an exception. Which
is in this manner: as in praising a man for some
good

The third Booke.

good qualitie, when hee lacketh iustice, men will commonly say, He is an honorable man, a bounteous man, a wise man, a valiant man, saying that he is an oppressour, an extortioner, or is deceitfull, and of his promise vnsure. But if he be iust, with the other vertues, then it is said: he is good and worshipful, or he is a good man and an honorable good and gentle, good and hardie: so that Justice onely beareth the name of good, and like a Capitaine or leader, excēdeth all vertues in every commendation.

These be the words of a Prince that sēdeth forth any person with the charge of Iustice.

Aug. Cæs.
Would
God these
wordes
were well
planted in
the hearts
of all Prin-
ces, Rulers,
Iudges, and
Iusticiaries

I put not the confidence of mine honour into thine hands, nor commit to thee my Justice, to be destroyer of innocents, nor an executioner of sinners, but that with one hand, thou shalt helpe the good, to maintaine them therein, & with the other hand to helpe to raise them that be euill from their wickednesse. And mine intention is, to send thee forth to be a protector of Orphans, and an advocate for Widowes, a Chirurgeon for all wounds, a staffe for the blinde, and a father to every person, to speake faire to mine enemies and to reioyce my friends.

Mar. Aur.

Every Prince committing charge of Justice to him that he seeth vnable to execute the same, or doth not principally for iustice sake accomplish iustice, but doth it for his owne profit, or else to please the partie, thinke surely, when the Prince doth not regard this, by some way that he thinketh least of, hee shall see his honour infamed, his credence lost, his goods deminished, and some great chastisement come to his house.

Mar. Aur.

It is an vngodly thing to commit the authoritie of

of iustice into the hands of an vniust man.

The vniust men doe great iniustice to speake euill of them that be iust, and specially of God, for he is most iust.

As God doth neuer vniust things, so man neuer lightly doth any iust thing.

Nothing ought to be promised, which should be in any wise contrary to iustice. Tullius.

Pray thy selfe with iustice, and cloathe thee with chastity, so shalt thou be happy, and thy workes prosper. Seneca.

Use iustice, and thou shalt be both beloued, and also feared.

All that is done by iustice, is well done: but all that is done otherwise, is euill.

Iustice is a measure which God hath ordained vpon the earth to defend the feeble from the mighty, and the true from the vnttrue, and to rote out the wicked from among the good.

No man can be iust that dreads death, paine, banishment, oppression, or pouerty: or any that before equity preferreth the contraries. Tullius.

Sweet hope followeth him that liueth holily and iustly, nourishing his heart, and cherishing his old age, and comforting him in all his miseries. Alex. Scu.

None delighteth in iustice, but the iust man:

If thou haue alwayes respect vnto iustice, and consider the causes with a prudent minde, the great knowledge of the Law ciuill shall not much trouble thee. Homen.

Hee that vprightly intendeth to the common weale may well be called iust: but he that intendeth to his owne onely profit is a vicious person.

Without iustice no Realme may prosper.

Without iustice no city may long be inhabited.

Be

The third Booke.

Be not ashamed to doe iustice, for all that is done without it, is tyranny.

Two manner of wayes all iniuries are done: the one is with-holding anothers right, and the other in taking away anothers right.

Mar. Aur. Every man in generall loveth Justice, yet they all hate the execution thereof in particular.

Zeno. There is neither iustice nor friendship in them among whom nothing is common.

Alex. Seuerus. The rigor of Justice which seemeth to be in Princes, in punishing offenders against the weak publike, is but a forme of discipline convenient and necessary, having regard to such persons as be found corrupted with all kindes of vice, and having their mindes and wits all disposed to folly, which being a generall detriment, Princes should use therein a more sharpe remedy, and therefore consequently, it should be found the more convenient and speedy.

Mar. Aur. It is a great custome, and righteous iustice, he that willingly draweth to sinne, against his will should be drawne to paine.

Phil. Rex. Harmous transgressions must of necessity be suppressed by due iustice, correction, and punishment.

The chiefe cause why evill and mischievous men ought to be punished in this life is, that other being restrained with the feare of the penalty, may abstaine from sinne, and that the quietnesse also and safety of mans life may be preserved.

Justice exalterh the people: but sufferance to sinne, maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gracious, most fauorable, and bounteous unto all such

as be sincere in their ministrations, and supporters of equitie: so is the rigorous, sharpe, and terrible to such as be corrupt Judges, and oppressors of Iustice.

There is nothing to be more abhorred then Alex. Scu. the selling of Iustice, which knoweth no reward: How much more intollerable is the selling of iniustice, or wrong, whereby the one part suffereth damage by sustaining of wrong, the other is more indamaged by losing of his good name, and also his money (if it happen) as it hath done oftentimes, by a good and righteous gouernour, that he which hath done wrong, be compelled to make restitution?

There be two kindes of iniustice, the one is of Tullius. such as doe wrongfully offer it, and the other is of those, who although they be able, doe not defend the wrong from them vnto whom it is wickedly offered.

Like as extortioners and bribers are to be impoverished, so good men & iust are to be enriched.

As the cutting of Vines, and all other Trees, is cause of better and more plentiful fruit: so the punishment of the bad, causeth the good to flourish.

There is nothing more impossible to correct, then the manners of him who will seeme to know all things, and yet contemning the good, will only embrace those things that be euill.

Men that haue not in themselves a perfect and sound minde are to be utterly reiected, as corrupted both in iudgement and in minde. And if there come from them any appearance of wisdom, it shall tend rather to the doing of mischief, then to the doing of any goodnesse.

As the vertue of Iustice maketh clemencie the more

The third Booke.

more excellent and noble : so on the other side clemencie also maketh Justice the more amiable and seemely.

Alex. Scu. Justice maketh lawes, and not lawes Justice : also hee that readeth the law seeth the commandement of Justice, but seeing the law onely in that, that he seeth it, he doth know Justice. But contrariwise, he that knoweth Justice, by her may he discern what is right, or what is wrong : what is equall or vnequall, and by the patterne of Justice may inuent a remedie proper or necessary, which expressed in word or writing may be called a law.

The knowledge of Justice eyther happeneth by speciall influence from the high God, or else it is gotten with the studie of wisdom, comprehended in the Bookes of wise men : who of Pythagoras were called Philosophers, which doth signifie the louers of wisdom : Wherefore they which by diuine inspiration, or by studie of the works of excellent wise men, haue the true knowledge of Justice, & haue best vnderstanding what is iust, and consequently can prouide remedies according to iustice. which remedies if they once be made vniuersal, they be lawes, howsoeuer they be pronounced, be it by a multitude, or by one person.

The summe of all.

The vertue of Iustice both precious and incomparable,
Should be fast fixed in the hearts of all gouernors,
Without which vertue nothing may be commendable,
Before God, the King, and the higher powers,
Or otherwise reliefe to base inferiours.
For the wicked and vniust man that hath iustice to keepe
To defraud the poore righteous, full closely doth creepe.

Of

Of Parents, and bringing vp of youth. Cap. VIII.

VVhat manner childzen shall be borne by Licurgus.
eth in no mans power, but the right
bzinging vp, that they may proue good,
lyeth in his power.

Parents that indeed are good Parents, ought Mar. Aur.
to know how to bzing vp their childzen.

If thou hast vnder thee a charge of childzen and
family, bzing them vp reuerently, in obedience and
chastity.

So prepare for the childzen in their youth, that
they afterwards fall not to wickednesse, and then
their sinne be imputed vnto thee.

It is to be imputed vnto bzingers vp of childzen Philip.
If afterwards they proue to be well manured, or
otherwise.

Those Parents are to be blamed, that are very
carefull to heape vp riches, and take no care for the
good bzinging vp of their childzen.

Good bzinging vp is the head of good manners. Socrates.

Good bzinging vp maketh a man well disposed.

He is perfect which to his good bzinging vp toge-
ner with other vertues.

It is not possible for him to be of vertuous dis- Seneca.
position, that is wealthy and wantonly brought
vp in rioting and pleasures.

Noble wits corrupted in bzinging vp, proue Plutarch.
more unhappy then other that be more simple.

The childe is not bound to his Parents of
whom he hath not learned some good thing.

This all men (naturally) receiue of their Pa- Plato.
rents, and to be alwayes remembred of them for
their comfort: which is, that no man liueth so
poorly in this world as he poorly came into it.

The

The third Booke.

Socrates. The better of birth that a childe is, the better ought his bringing up to be.

Alex. Scu. Childzen by their lascivious and remisse education, grow in time to be persons most monstrous and filthy in conversation and living.

Diogenes. Childzen ought of congruence to be trained and framed to verious disposition.

Tullius. Parents ought to rebuke and chastice their childzen, and that secretly in their houses.

Seneca. We teach our childzen liberall Sciences, not because those Sciences may geue any vertue, but because they make the mind apt to receiue vertue.

Alex. Scu. The studious father careth more how to bring up his childzen in honesty, then how to liue pleasantly. The wise Father more considereth what his Son shall be in estimation of other men, then how he may content his singular affection.

Mens childzen be diuers and of sundry conditions; some be of nature apt to vertue and towardnesse, and some of nature not so prompt and beneuolent, wherefore by education they must thereunto be formed. Some be quick of wit, some dull in capacite.

Of sharpe wits, some doe most resplendish in acts that be honest, and others seeme quickest in malice and shrewdnesse.

The good and diligent Father or Master, whether of them is equally carefull, and assapeth first by education, to make them all conforamable to his good intention and appetite.

Pichagor. Use examples, that such as thou teachest may vnderstand thee the better.

Plato. Be sober and chaste among yong folke, that they may learne of thee, and among old that thou maist learne of them.

He ought not to lye that taketh vpon him to teach other.

Childzen must euen from the very youth bee Quinti-
fruitfully trayned in their exercising and doing of lian.
the best and most godly things, sith nothing stick-
eth moze fastly, then that which is receyued and ta-
ken of pure youth, not yet infected with peruerse
and crooked manners or opinions.

Nothing either sinketh deeper, or cleaueth fa- Fabius.
ster in the minde, then that which in the youth and
tender yeeres is powred in.

What thing a man in tender age hath most in vre, Eurip.
The same to death alwaies to keepe he shall be sure,
Therefore in age who greatly longeth good-fruit to
In youth he must apply himself good seed to sow. (now Horace.
As long as a tunne or a vessell may last,
Of the first liquor it keepeth the tast:
And youth being seasoned in vertuous labour,
Will euer after thereof keepe the sauour.

Like as waxe is ready and pliant to receiue any Hermes.
print or figure: so is a yong child apt to any kinde
of learning.

Like as there is no beast so wilde, but diligence Aristotle.
may make tame: so is there no child so vntoward,
nor no wit so vnruly, but that good bringing vp
may make gentle and vertuous.

Like as there is no tree but will waxe barren Plutarch.
and grow out of fashion, if it be not well attended:
so there is no wit so good but will waxe cull, if it
be not well applied.

Like as they which bring vp horses well, teach Socrates.
them first to follow the bridle: So they that teach
childzen, should first teach them to giue eare to
that which is spoken.

He that teacheth good to other, and followeth it Seneca,

¶

not

The third Booke.

not himfelfe: is like him which lighteth a candle to others, and goeth himfelfe darkling.

Alex. Mag. We are no lesse bound to our Scholemasters that rightly teach vs, then we are to our very naturall parents.

Quintilian. It is most meet to be instructed by them that be best learned, forasmuch as it is difficult to put out of the minde that which is once settled: the double burthen being painefull to the Masters that shall succede, & verily much more to vnteach then to teach.

Horace. What instructions soeuer thou intendest to giue, be not too tedious therein, that the mindes of the hearers may the more easily perceiue it, and the better retayne it.

Mar. Aur. The teachers to Princes, and masters to disciples, profit more in one day with good examples, then in a whole yeare with many lessons.

The master that instructeth, ought first to giue to his scholler a strong bridle, and a sharpe bit, to the intent he may be well mouthed, so that no man take him with lyes.

Iuuenal. Those that be yong, and with-hold due reuerence vnto their elders, are not worthy of life.

Chilon. The honoz due vnto our parents, is none otherwise to be vnderstood, but to iudge discretely, reuerently, and honorably of our parents, and to esteeme well of all their things, not onely as of elders, but principally because they be parents, whom God vsed as instruments to the extent that by them wee might haue naturally in this world our first beginning and entrance into life, and by whom after our birth we be most tenderly brought vp, carefully attended vpon, naturally beloued, and most daintely fed and nourished.

In

In honouring of our Parents, we doe not onely honoꝝ the great vertue and power of God, but also the excellency of his goodnesse, whereby we are made and boꝝne men, euen of the bloud of man.

It is the first Law euen of Nature, that we Valerius
should dearely loue our Parents. max.

If children vse to eate and sleepe ouermuch, they be therewith made dull to learne.

It appertaineth to Princes to see that their Solon.
children be well brought vp, informed in wisdom and instructed in manners, that they may be able after them the better to rule and gouerne their kingdomes.

The summe of all.

*Parents and Masters that haue charge ouer youth,
Ought well to regard their office and duty,
And bring vp their children in Gods holy truth;
By word and example, both honest and godly,
Rebuke, chastice, and instruct them gently:
For as they shall order themselues hereafter,
It shall be imputed vnto their teacher.*

Of Obedience. Cap. IX.

Obedience is a vertue of high and great esti- Socrates.
mation before God, who willet it to raigne
in the hearts of all men, to shew and set forth
the loue and amity due to God and man. As the
Philosophers writeth: be fauourable to all men,
be obedient and in subiection to all lawes, but as
bove all things obey rather God then man.

Plotinus doth also write, that obedience is an in- Plotinus.
comparable vertue, and due both to God and man:

The third Booke.

that is to say, first and chiefly vnto God, and then to those that be sent of him and set in authority, also to Parents, Masters, and Officers.

Plato.

Thou fallest into disobedience and great presumption, when thou grudgest against the rulers, although they be worthy of all dispraise.

Princes being by God put in authority are his vice-gerents, and should therefore require obedience, which we must doe vnto them with no lesse will for Gods sake, then we should doe it (what honour soeuer it were) immediately vnto God himselfe.

And in that place he hath set Princes, whom (as representers of his image vnto men) he would haue to be reputed the supreme and most high, and to excell among all other humane creatures, as the holp Ghost witnesseth, and that the same Princes doe raigne by his authority, the holp pzoners maketh true report: By me (saith God) Princes doe raigne, &c.

1 Peter 2.

Reuerence thine elders with obedience.

Prou.8.

Obeie lawes, for he that is obedient to the law,

Aristotle.

obeyeth God.

Alex. Scu.

Where any obedience is due, there ought to be excluded all kinde of reproach, all rebuking or mocking, considering that thereof ensueeth contempt, which like a pestilence consumeth all lawes and authoritties.

Pontanus.

What manner of obedience may be there where vice is much made of, and Rulers not regarded: whose contempt is the originall fountaine of all mischiefe in euery weale publike?

Thopon.

Where reason ruleth, appetite obeyeth.

A man obedient to nature, cannot hurt a man.

That country is well kept where the King doth
not

not onely know how to gouerne it, but rather be-
cause also the people know how to obey him.

The people owe obedience to their Prince, and Mar.Aur.
to his person great reuerence, and to fulfil his com-
mandement: and the Prince oweth equall iustice
to euery man, and meeke conuersation to all men.

The King obeyeth no man, but the Law onely.

The publike weale is there perpetuall, and Iustinian.
without any sodaine fall, where the Prince findeth
obedience, and the people findeth loue with the
Prince, for the loue of the Lord or Prince breed-
eth the good obedience of the subiect: and the obe-
dience of the subiect, breedeth the good loue of the
Prince.

Wicked men obey for dread, and the good for
there goodnesse.

The wicked and disobedient persons seeke con-
fusion.

Loue him that obeyeth God and his Prince, and
seeke not his fellowship that disobeyeth them.

The inferiour person or subiect ought to consi-
der, that albeit in the substance of a soule and bo-
die he is equall with his superiour, yet forasmuch
as the powers and qualities of the soule and body
with the disposition of reason, be not in euery man
equall, therefore God ordained a diuersity of pre-
eminence in degrees to be among men, for the ne-
cessary preservation of them in conformity of li-
uing.

Reuerently obey thy Parents.

Vanquish thy Parents with sufferance.

Hearke not with thy father and mother, although
they say the truth.

Looke what obedience thou rendrest to thy Pa- Aristippus
rents, looke for the like againe of thy children.

The third Booke.

Tullius.

It is the part of a young man to reuerence his elders, and of such to choose out the best and most commended, whose counsell and authoritie may leane vnto, for the vnskilfulnesse of tender peeres must by old mens experience be ordered and gouerned.

Socrates.

Seruaunts (in word and dede) owe due obedience vnto their bodily maisters.

Alex. Seu.

A seruaunt made malapart, will kick at his duty: and labour by custome becommeth easie.

Gentle maisters haue commonly proude seruaunts, and of a master sturdy and fierce, a little winke to his seruaunt is a fearefull commaundement.

Solon,

He obeyeth many that obeyeth his lusts.

He doth himselfe wrong, which obeyeth them whom he ought not.

Hermes.

He that at one instant another will defame,
Will also at another, to thee doe the same,
For none are so dangerous and doubtfull to trust,
As those that are readiest to obey euery lust.

Nothing obtayneth fauour so much as diligent obedience.

The summe of all.

Obedience is a vertue that God dearely loueth,
Which mightely doth extoll the glory of his name,
And to the effect of Gods loue it directly looketh,
As the Philosopher full worthily writeth the same,
Gods holy loue and obedience excludeth all shame.
Obey the King, thy parents, all lawes and authority,
Then doubtles thou shalt lead thy life most quietly.

THE FOURTH BOOKE.

Of Sorrow and Lamentation, or
vexation of the minde.

Cap. I.



Sorrow is a griefe of beautiesse for things that be done and past. Aristotle.

Sickness is the prison of the body, but sorrow the prison of the soule. Hermes.

Sorrow is next friend to solitarie- nesse, & enemye to company, & helpe of desperation. Mar. Aur.

It is a great sorrow for an auaricious man to see his goods lost.

The suspitious, the hastie, and the Jealous man liueth euer in sorrow. Plato.

The hastie man is neuer without trouble.

Of sorrow cometh dreames and fantasies. Socrates.

By sorrow and thought, the hart is tormented.

Sorrowfull sighs shew the griefe of the heart.

There is no comparison of the great dolor of the body, to the least paine that the spirit feeleth.

Sorrowfull hearts liue with teares and weeping, and be merry, and laugh in dying. Cicero.

It must needes be that the mindes of men bee oftentimes moued with vexations & griefes: but yet a meane must be had, beyond the which no man that is wise ought of right to passe.

The easing of sorrow consisteth in two points: the one is to deuise meanes not to thinke of griefe, and the other is in the intoying of honest delights and pleasures.

The fourth Booke.

Mar. Aur.

Sweet words comforteth the heart but little that is in tribulation, except they be mingled with some good works.

O! thought commeth watching and bleared eyes.

Hermes.

There be fixe kinds of men, that be neuer without vexation. The first, is he that cannot forget his trouble. An envious man dwelling with folke newly enriched. Hee that dwelleth in a place and cannot thrive, whereas another thrived before him. A rich man decayed and false in povertie. Hee that would obtayne that he cannot get. The last is hee that dwelleth with a wise man, and can learne nothing of him.

Securitie putteth away sorow, and feare him dereth gladnesse.

If thou wilt be counted valiant, let neyther chance nor grieve overcome thee.

Plato.

If thou desire to haue delight without sorow, apply thy minde to study wisdom.

Accustome not thy selfe to be heavy and sadde, for if thou doe thou shalt be thought fierce: yet be thoughtfull, for that is a token of a prudent man.

Mar. Aur.

To friends afflicted with sorow wee ought to give remedy to their persons, and consolation and comfort to their hearts.

Aristotle.

The multiplying of friends, is the asswaging of cares.

A wise man in torments is euermore happy: but he that is troubled either for faith, for Justice, or for the living Gods sake, the sufferance of paine bringeth that man to perfect felicitie.

Plato.

The Rodde of God, or his Scourge of affliction (whereby the proud flesh of man is pinched and brought low) is the most ready and necessary means

meane whereby they shall be dytuen to remember themselves, and to liue the more honestly and virtuously in the sight of God.

The greatest easement to ease him that is in Mar. Aur. heauinesse, is to exercise the wauering heart with some good occupation.

There is no sorrow but the length of time may Sulpitius. alluage, and make more easie.

As a wise mariner in calme weather prepareth Plutareh. himselfe looking for a tempest: euen so doth the minde when it is most at quiet doubt of some tribulation.

Wise men quietly beare their griefes and sorowes, as things that are very sweet & commodious to them, assuredly knowing, that if they shall patiently suffer, they shall not lose their reward.

As in battaile the cowardly and fearefull Cicero. Souldier, so soone as hee beholdeth the face of his enemy, leaueth his armour, and with all speed possible betaketh him to his feete, and trudgeth away, and is therefore by his enemy most mercilesly slaine, whereas to him that stoutly fighteth, no such extremitie happeneth: euen so they which cannot suffer the frowning face of sorrow and lamentation, being therat amazed, tormented, or made afraid, doe in faintnesse of courage dye, when they which do manfully resist, oft times with triumphant ioy depart as lustie conquerours.

Sorrow commonly taketh not place in him that Pithagor. abstaineth from foure things: that is, from hastinesse, wilfull forwardnesse, pride, and sloath.

Counsell, exhortation, and perswasion, to him Mar. Aur. that is in trouble, giueth small consolation when there is no remedie.

The fourth Booke.

Seneca. He is not worthe to liue, that taketh not care to liue well.

Hermes. He is wicked, and most to be dispised of all men, that careth and studyeth for none but for himselfe.

Seneca. In all thy trouble remember this reason: hard things may be mollified, straight things may be loosened, and heauie things shall little grieue him that can handsomely beare them.

Lactantius. As euerlasting felicitie doth quickly follow the goodly in the short race of their misery: so euerlasting misery quickly followeth the vngoodly in the short race of their worldly felicity.

The summe of all.

*Sorrow is a grieve, for things done and past.
Which by painfull sighs appeareth from the heart.
Sorrow secretly worketh mans life to waste,
Sorrow and sicknesse together taketh part,
Sorrow must be thought on when felt is no smart,
And as after a calme, tempests doth follow,
So after quietnesse there followeth sorrow.*

Of Wit and Discretion. Cap. II.

Plato. **M**ans wit is the instrument of God, whereby is declared vnto the world that all becomme commeth of him.

Seneca. There is no greater treasure then discretion and wit.

Wit without learning is like a Tree without fruit.

Be

By reading, wit and vnderstanding increaseth.

Man's wit (by the will of God) is naturally Tullius. nourished and fed with the gift of learning and knowledge: and by time spent in studie, it eether diligently searcheth, or doth alwaies somewhat, and is fed with the delight both of seeing and hearing.

Thou shalt much profit in reading, if thou doe as thou readest.

Wisedome cannot be profitable to a fowle, nor Solon. wit to him that bliseth it not.

Wisedome is the treasure of wit, wherewith Plato. every man ought to enrich himselfe.

Dispose not thy wit both to vertue and vice.

The wit of man is apt to all goodnesse if it be Diogenes. applyed thereunto.

Man's wit is of it selfe so corrupt and peruerse, that by counterfeiting and dissembling, one may easily beguile or abuse another, hauing one thing secretly hid in his heart, when outwardly hee saith and doth cleane contrarie to the meaning of his heart.

Many excellent and goodly wits are not a little Alex. Scuc. hindered, through the fault of many Instructors rus. and teachers.

The wit is made dull with grosse and immoderate feeding. Diogenes.

A wise hart possesseth knowledge, and a prudent eare seeketh vnderstanding.

A wise man seeth the plague, and hideth himselfe: but the foolish goe on still, and are punished.

Neither wit, strength, or courage (in any man) Alex. Scu. can become liuely and excellent, where the minde it

The fourth Booke.

is addit to superfluous feeding, to beastly idleness, or wanton pastimes, but onely by temperance in living, vigilant prouidence, and continuall exercise, whereby strength is nourished, and wits be increased, like as by the other, strength of body is dissolved, and the wits be consumed, or vnprofitably dispersed.

Sigism. The ornaments of wit are much more fayre, then the badges of outward nobilitie.

Hermes. Ambitious men haue vngracious wits.

A wicke wit: y man is hard to be found.

Celsus. Thzough lacke of wit springeth much harme.

That man that is void of wit and faith, there is in him no hope of redress, neyther by any comfort nor counsaile that shall be giuen vnto him.

Polion. He that hath least wit is most poore.

Socrates. He seemeth to be most ignorant, that trusteth most his owne wit.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

Socrates. A bondman to wrath hath no power to rule by his owne wit.

Xeno. If thou shalt at any time be constrained to fight in warre or else where, trust more to thy wit then thy strength: for wit without strength much more preuaileth, then strength without wit, to attaine the victorie.

To see is but a small matter, but to saye see is a token of a good wit.

Piracus. Excellent things ought to be done wittily, and with great circumspection.

Phori. It is better to want riches then wit.

Seneca. Shamefastnesse in a child is a token of wit, but in a man, a token of foolishnesse.

A witty woman bringeth forth wise children.

Recreation

Recreation of wits are to be suffered: for when they haue a while rested, they spring vp oftentimes the better and more quicker.

That pastime is to be abhorred, where wit sleepeth, and idlenesse with couetousnesse is onely learned. Alex. Scu.

A quiet wit and clere vnderstanding, taketh right great heed of things that be past: prudently waying things present and things to come.

The wits which in age will be excellent, may be knownen in youth by their honest diligence. Alex. Scu.

No wit can make straight that which nature hath made crooked.

He best perceiueth his owne wit: that though his knowledge be great, yet thinketh himselfe to vnderstand little. Protogeus.

Authority and fauour doth not onely shew a good wit, but it doth also polly that which is rude.

God truly giueth wisdom, but fauour and authority doe shew it most chiefly in a weale publike.

Like as the earth nourisheth the root of the tree, but yet the Sunne bringeth forth the blossomes: and if the froymes let not, hee with his wholesome heate ripeneth the fruit, and maketh it pleasant: euen so, Study and labour bringeth in knowledge, which by the comfort of Princes appeareth abroad in some ministration. And if enuy or displeasure bring not impediment, the increase of fauour maketh both wit and learning fruitfull and profitable vnto the weale publike.

As empty vessels make the loudest sound, so Socrates. they that haue least wit, are the greatest bablers.

Like as narrow mouthed vessels which are Hermes, longest

The fourth Booke.

long in taking, keepe their liquor the better, & wits that are slow in taking, are best of all to retaine that they learne.

As yron and Brasse are the brighter for the wearing, so the wit is most ready that is most occupied.

The summe of all.

*The greatest treasure without comparison,
For mans felicity heere in this life,
Aboue gold and siluer, is Wit and Discretion,
To temper the ioyfull and comfort the pensue,
Or otherwise to instruct man in peace or strife,
Wit also is increased by often reading,
And like the fruitlesse tree is wit without learning.*

Of Friends, Friendship, and Amitie. Cap. II.

Aristotle.
Tullius.

Friendship is a vertue, or toyneth vertue. Friendship cannot be without vertue, and that in good men onely.

Friendship is none other thing but a perfect consent of all things, appertaining as well to God as to man, with beneuolence and charitie. And there is nothing giuen of God (except wisdom) that is to man more commodious.

Friendship in good men, is a blessing and stable connexion of sundry wits, making of two persons one, in hauing and suffering. And therefore a friend is properly named th'other I, for that in them is but one minde, and one possession. And that which is more, a man reioyceth more at his friends good fortune, then at his owne.

This is a iust law of friendship, that the friend in all

Of Friends, Friendship, and Amitie. 80

All things trusteth to his friend, first regarding Mar. Aur.
who is his friend.

It is small pleasure to haue life in this world,
if a man may not trust his friends.

Beware that thou takest not them for thy Diogenes,
friends whom thou subduest and bringest to sub-
jection.

Friendship is to be preferred befoze all worldly Tullius.
things, because there is nothing moze agreeable
with nature, noz that helpeth man moze, eyther in
prosperitie oz in aduersitie.

True and perfect friendship is to make one hart Pithagoras
and minde, of many harts and bodies.

He that would endeuour to take away friendship Cicero.
from the fellowship of mans life, should seme to
take away the Sunne from the World.

Friendship is the louer of loue.

Plato.

It is the propretie of friends to liue and loue Aristotle.
together.

Good wit is the beginner of friendship, which Plato.
by hie causeth friendship to follow.

Friendship ought to be ingendzed of equalnesse,
for where equality is not, friendship may not long
continue.

Where any repugnancie is, there can be no ami-
tie, since friendship is an entires consent of wills and
desires.

Therefore it is seldome scene that friendship is
betwene these persons: namely a man surdy, of
opinion inflexible, & of sower countenance, and be-
twene him that is tractable, with reason perswa-
den, and of hand countenance and entertainment.
Also betwene him which is eleuated in authoritie,
& another of very base estate oz degree: yea, if
they

The third Booke.

they be both in an equall dignitie, if they be desirous to climbe, as they doe ascend so friendship for the most part decayeth.

Isocrates. Distance of place severeth not, neyther hindreth friendship, but it may let the operation thereof.

Mar. Aur. In friendship sayned is great doubtfulness, doublenesse, faintnesse, coldnesse to doe good, much hardnesse, slipperinesse and inconstancie.

Cicero. Whereas true friends be, there paynes are in common.

Seneca. A true friend is more to be esteemed, then kinnefolke.

Plato. There is a good friend that doth his friend good, and a mightie friend that defendeth his friend from harme.

Aristotle. Get friendship of them that follow truth.

Periander. Admit none thy friend, except thou first know how hee hath behaved himselfe with his other friends before, for looke how he served them, even so he will serve thee.

Hermes. Be slow to fall into friendship, but when thou art in continue.

Mar. Aur. Who so loveth good manners, perseuereth in friendship.

But no trust in friends in thy present prosperitie, for it is an euident token and prognostication of euill fortune.

He is a very friend that lightly forgetteth his friends offence.

Shornefull men are dangerous friends.

Socrates. There is no man that would choose to liue without friends, although he had plenty of all other riches.

Photion. It is a sweet pleasure for a man to helpe and be holpen of his friends.

One

Of Friends, Friendship, and Amitie. 81

One friend ought not to require any vnjust Mar. Aur.
thing of another.

Friends ought to be like good horses, that is, they ought to haue a little head, by humble conuersation, quicke of hearing, to the intent that they be quick when they are called: a soft mouth, to the end that their tongue be temperate: the houe of the foot hard, to suffer trauaile: and their hands open to doe good deedes: their feet sure to perseuere in amity: a bay colour for his good renowne: also that he be without curbs and bits, and that he may goe where any fatall Destiny turneth the bzidle and reine of Fortune.

There is so little difference betwene our ene- Plato.
my and our friend, and so hard to know the one from the other, that there is great leopardy, lest we (somewhat rechelesse or negligent) defend our enemy in stead of our friend, or hurt our friend in stead of our enemy.

The agreement together of euill men in mis- Aristotle.
chiefe is not friendship: for friendship is of it selfe so pure, that it will not be vled in euill.

Proue not thy friend with damage, nor vble thou him vnproued. This mayest thou doe, if when thou hast no need, thou saue thy selfe to be needy: in which if he helpe thee, thou art neuer the worse, but if he refuse, then knowest thou by saying how for to trust him.

Be as mindfull of thine absent friends, as of Isocrates.
them that be present.

Friends in aduersity are a refuge, and in pros- Aristotle.
perity a pleasure and delight, to communicate our pleasures withall.

If thou desirest to be thought a friend, doe thou Hermes.
the workes that belong to a friend.

Pichagoras

If thy friend misorder himselfe towards thee, breake not off friendship therfore immediately, but rather assay by all meanes to refozme him, so shalt thou not onely retaine to thee thy old friend, but shalt double his friendship.

There be many which lacke no friends, and yet lacke friendship.

A wise man though he be contented and satisfied with himselfe: yet will he haue friends, becauſe he will not be destitute of so great a vertue.

Beare witnesse rather against friendship, then against truth.

Plato.

There cannot be friendship betwene a seruant and his master, inasmuch as their states are vnequall: but for as much as they be both men, they may, because that in manhood they be both equall.

Mar. Aur.

New amities or friendships be weary in thre dayes.

We see oftentimes proued by experience, that friends lightly taken, are likewise lightly left againe.

Doe good to thy friends, that they may be more friendly: and to thine enemies, that they may be thy friends.

Socrates.

The injury of a friend is much more grievous, then the injury of an enemy.

Mar. Aur.

He that promiseth, and is long in fulfilling, is but a slacke friend.

Plutarch.

He that casteth away his kinsfolks, and maketh him friends of strangers, doth as the man which would cast away his fleshy leg, and set on another of wood.

Seneca.

As fire and heat are inseparable, so are the hearts of faithfull friends.

Like

Of Giuing and Receiuing. 82

Like as a Physician cureth a man secretly, hee Aristotle. not seeing it: so should a good friend help his friend privately, when he knoweth not of it.

The summe of all.

Friendship, which is the agreement of mindes
In truth and loue, is the chiefeſt vertue
Of morrall vertues, that in the world man findes:
Wherefore in the world to liue who ſo mindes,
Ought Friendship to get, and got to enſue
By loue, not by lucre, that true Friendship blinds,
Knit with an heart where rancour neuer grew,
Which knot eſtates equalitie ſo binds,
That to diſſolue in vaine may Fortune ſue,
Though malice helpe, which two, all glory grinds:
So ſtrong is Friendship as no ſtormy windes
Haue might to moue, nor feare force to ſubdue,
Where all theſe poynts be ſetled in their kindes.

Of Giuing and Receiuing. Chap. I V.

AS giuing and receiuing are contrary the one Catiline, to the other, ſo the one is more commonly beſed then the other.

In giuing theſe things muſt be conſidered, Photion. what thing, and to whom, how, where, and wherefore thou giueſt.

God will increaſe that little that thou haſt, if thou purpoſeſt to giue of that little.

In receiuing be thankfull, and at the leaſt haue Tit. Liu. a good will to requite a friendly benefit.

When thou friendly doſt intend to giue, chooſe (as neere as thou canſt) ſuch a perſon as is plaine and honeſt, of good remembrance, thankfull,

¶

abſtaining

The fourth Booke.

abstaining from the goods of others, no niggard of his owne, and specially to all men beneuolent:

Alex. Scu.

Whom peruerse fortune, long sicknesse, seruice, friendship, disloyaltie of them that were trusted, or whom thieues & oppressors haue brought vnto poverthe, to those let men extend forth their compassion and charitie.

Tullius.

The greatnesse of a benefit is declared eyther by the commoditie, or by the honestie, or by the necessitie.

Mar. Aur.

He that may giue, and giueth not, is utterly an enemy: and he that promiseth forthwith, and is long ere he doe, is but a suspicious friend. What needeth words to our friends, when wee may succour them with workes? It is no right that wee render him onely our tongue, which is the worst thing without, of whom we receiue the heart, which is the best thing within.

Those friends are but slender, & scant friends, that in promising many things, will be slacke to giue any thing.

A vertuous hand is not bound to make the tongue a sole.

Promise is an ancient custome among the sons of vanitie: and of custome the tongue speaketh hastily, and the hands worke at leasure.

Promise and performe.

Socrates.

Giue vnto the good, and he will (if hee can) requite it againe: but giue to the euill disposed, and he will still beg and aske more.

If thou bestowest a benefit, keepett secret, but if thou receiue any, publish it broad.

Requite benefits.

Giue to the needy, yet not so, that thou neede thy selfe.

Giue

Of Giuing, and Receiuing. 83

Giue at the first asking: for it is not freely Seneca.
giuen that is often craved.

Giue no bayne and vnmet gifts, as armour to
women, hoes to plowmen, or nets to a stu-
dent.

Let thy gifts be such, as he to whom thou gi-
uest doth delight in.

Giue liberally for thy profit.

Solon.

See that thy gifts be according to thine abili-
tie: for if they be too big, thou shalt be thought a
waster: and againe, if they be too small, thou shalt
be thought a niggard.

Succour them that perish, yet not so, that thou
thy selfe perish thereby.

Boast not of thy good deedes, lest thine euill Soc rates.
be also laid to thy charge.

Remember them which haue done thee good, and
forget not their benefits.

Benefits ought to be as well borne in minde, Seneca.
as receiued with the hand. He is vnthankfull
which acknowledgeth not the good that is done
vnto him, and he is more vnthankfull that to his
power requitteth it not, but hee is most vnthank-
full that forgetteth it utterly.

One gift well giuen, recovereth many losses.

The remembrance of benefits ought neuer to
waxe old.

A small thing giuen willingly is more accep-
table then that which is grudgingly giuen, be it of
neuer so great price.

A gift grudgingly giuen of a niggard, is called
a barly loafe, which although it be bitter, is need-
full to be receiued of the hungry.

The will of the giuer, and not the value of the
gift is to be regarded.

The fourth Booke.

He is worthy to be deceiued, which while he bestoweth a benefite, thinketh of the receiuing of another.

Diogenes. To be worthy of a benefite, is more then to haue giuen a benefite.

The summe of all.

In giuing these things must be considered,
What thing, to whom, where, and wherefore it should be:
First, the good and needy ought to be remembred,
And they, or else God, shall againe requite thee.
But see thou be mindfull of thine abilitie,
Then, if to giue, thou shalt be disposed,
Giue not to receiue, lest thou be deceyued.

Of Pouertie and Neede. Chap. V.

Philip.

Pouertie is a vertue learned without a teacher.
No man is poore, but hee that thinketh himselfe poore.

He is mighty, which hauing riches is poore, but he is more mighty, which being poore, is rich.

No riches are to be compared to a contented minde.

Protegeus. In all things the meane is best: and to liue warily is a great treasure: and to liue wastfully causeth pouertie.

He is not to be thought poore, whom his little that he hath sufficeth.

Not he that hath little, but he that desireth much is poore.

I

Socrates.

A man were better liue poorely, being assured of the blisse of heauen, then to be in doubt thereof possessing all worldly riches.

As

As that man which hath nothing, is counted but Cicero.
poore and miserable: so is he also counted most
miserable and poore, that is not contented with
that which he hath.

Wicked and couetous men, because their wealth
towards them is but vncertaine and subiect to
many mishaps, are not onely neuer contented with
their present portion, but through their greedy
desire still coueting to haue, their state onely is
very poore, and of all others noted most misera-
ble.

There is no fault in pouerty, but their mindes
that so thinke are faulty.

To know how to vse Pouerty well, is great
blessednesse.

Pouerty with security, is better then riches
with feare.

Pouerty with ioy and gladnesse is an honest Seneca.
thing.

We satisfied with little, for it willemcrease and
multiply.

It is better to suffer great necessity, then to bor-
row of him whom a man may not trust.

More miserable is the pouerty of the minde Aristotle.
then of the body.

He is not to be counted poore that hath in youth Diogenes.
purchased good disciplines, and honest friends;
he is in most wretched estate of beggary, that is
not endued with any good quality or gift of know-
ledge.

Pouerty letteth not a man to exercise mercifull
acts.

If thou fauourest the poore that can doe but
little, thou shalt be fauoured of God that can doe
much.

The fourth Booke.

**He that rebuketh the poore because of his pover-
ty, rebuketh the maker of the poore.**

Mar. Aur. We may thinke that the Father that dyeth, and
leaueth his sonne poore and wise, he leaueth him
too much: and he that leaueth his sonne rich and
foolish, I thinke he hath left him nothing.

**It is better to be a poore man beleuing in God,
then to be rich putting doubt in him.**

**The miserable lacke of the poore man, and the
superfluous riches of the rich man causeth discord
among the people.**

Soorates. Haue compassion vpon poore men, and God shall
reward thee with great riches.

Mar. Aur. When a man is plagued with pouerty and Ghe-
nelle (both ioyned in one) and hath no succour nor
ease ment, there ariseth in him an intollerable
griefe, a fire not able to be quenched, a sorow with-
out remedy, a tempest full of wrackes, and a bur-
ning flame both of soule and body.

Pouerty is euill, but riches is worse.

**If thou desirest to be quietly minded, thou must
eether be a poore man indeed, or else like a poore
man.**

Plato. A needy old man is a miserable thing.

Seneca. If thou wilt liue after nature, thou shalt neuer
be rich.

**The state of pouerty is specially to be redressed
by the grace and fauour of God, we alwayes ende-
uouring our selues by all honest meanes to the
helping thereof, and not by corrupt coueting of o-
ther mens goods, for thereafter will then follow
at hand, the wicked effects of thefts, of perturies, of
robberies, exortions, and so forth, to the further
kindling of Gods wrath.**

**At the end honour is giuen to a young person,
poore**

poore
rich ar
The
with p
coneto
better

Pouerty
In all ef
Pouerty
Before C
wretch
And th
Are mo

poore and vertuous, rather then to an old person
rich and vicious.

The rich may haue power to be more esteemed Mar. Aur.
with poore people, and accompanied with rich and
conetous: but the vertuous poore person shall be
better esteemed, and lesse hated.

The summe of all.

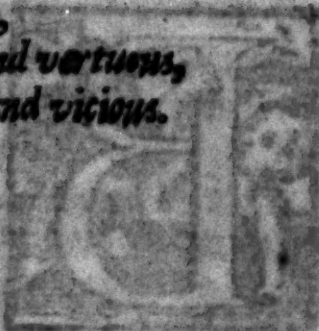
Pouerty with pleasure or paine doth appeare
In all estates, by sundry condition:

Pouerty with ioy, is more blessed and deare
Before God, then riches without exception;

Wretched pouerty is of beastly affection,

And those sort of men that are poore and vertuous,

Are more worthy honour then the rich and vicious.



THE

THE FIFT BOOKE:

Cap. I.

What mentall Powers or Vertues are.



Because the soule of man is the most precious thing belonging to man, the Image of God, and also immortall, it is necessary to shew by what power and means in vs our soules may attaine euerlasting blisse, that is, continuall abiding in the loue and presence of God: for that is the end, that all our soules naturally doe seeke for.

This blessednesse it attaineth through mentall vertues, that is to say, of certaine powers of our mindes, whereby we discern what is good, and so laboꝝ to enforce our affections to follow the same, contrary to the lust of the fragile body, which alwayes leadeth vs to euill and naughtines. Which mentall powers, what they be, how they are attained, maintayned and lost, and how they ought to be applyed (according to the mindes of the best Philosophers shall be shewed, and in their appointed places shall be knowne from other vertues, by the title of mentall vertues: which duely

to learne and follow I beseech God giue vs all his grace: without which all teaching and learning in this behalfe, is but more vanitie.

Of Vertue. Cap. II.

Vertue is no other thing, but a disposition and exterior act of the minde, agreeable to reason, and the moderation of nature. Alex. Scu.

Vertue is a strong castle, and can neuer be won: Mar. Aur.
it is a riuer that needeth no rowing, a sea that moueth not, a fire that quencheth not, a treasure that neuer hath an end, an army neuer overcome, a burden that neuer wearyeth, a spie that euer returneth, a signe that neuer deceiueth, a plaine way that neuer faileth, a sirrop that forthwith healeth, and a renowne that neuer perisheth.

Vertue in all wozeches is chiefly and aboue all things to be praised, as the head fountaine and most precious ieuell of all manner of riches.

Onely vertue attaineth the euerlasting blessednesse. Aristotle.

Vertue principally aboue all things, purchaseth to man beneuolence, friendship, and loue. Socrates.

Vertue is shut vp from no man, but is ready for all that desire her. She receiveth all men gladly: she calleth all men, both kings seruants, and banished men: she requirerh neyther house, nor substance, but is contented with the naked man. Seneca.

The way of vertue is hard at the beginning, but after thou hast crept vnto the top, remayne there for sure quietnesse. Hesiodus.

The trace of vertue is as good in good things with them that be good, as the vice and dishonesty of euill folkes is in euill things. Mar. Aur.

The fift Booke.

Plato.

There can nothing be amended or rightly corrected, but by that which surmounteth it, and is better then it: as vice by vertue, falshood by truth, wrong by iustice, folly by wisdom, ignorance by learning, and such like.

Vertue alone performeth the everlasting felicitie.

Hermes.

It is better to suffer shame for vertuous dealing, then to win honour for vicious living.

Mar. Aur.

To attaine vertues we haue good desire, but to attaine vices we put to all our workes.

Socrates.

Few persons take heed or haue knowledge, where vertue is to be learned.

Diogenes.

The lesse time that a man hath to liue, the more earnestly is the study of vertue to be proceeded in.

Pithagor.

To vse vertue is perfect blessednesse.

Seneca.

Prudence is the guide of all other vertues.

Socrates.

Sow good workes, and thou shalt reap the flowers of ioy and gladnesse.

So liue with men as if God saw thee.

Plato.

Apply thy selfe so now in vertue, that in time to come thou maiest therefore be praised.

Socrates.

Though vertue come not at the first, yet by diligent seeking it may be found out.

Plato.

He that is vertuous and of godly behaviour, is like vnto God: but he that is contrary, is utterly unlike him.

Mar. Aur.

It is not possible for any vertuous man (if he be vertuous) that hee vnlawfully take any tith in any other mans goods.

Refraine from vice, for vertue is a precious garment.

Apply thy minde to vertue, and thou shalt be saved.

Be vertuous and liberall, so shalt thou euer be happy.

Stop the slanderous mouth, or else the eares of them
that shall heare him.

Sleepe not before thou hast considered how thou Pithagor.
hast bestowed the day past: if thou hast well done,
thanke God: if otherwise, repent and aske him
forgiuenesse.

Enfue the vertues of thy godly ancestours. Plato.

The chiefe vertue to young men is, not eagerly Socrates.
to attempt any thing.

To a vertuous and well-disposed man, euery day Diogenes,
is high and holy.

Nothing can corrupt a minde wholly dedicate to Aristippus.
vertue.

The high vertues among all noble vertuous Mar. Aur.
people, consisteth not onely to suffer the passi-
ons of the body, but also to dissemble them of the
soule.

Trouaile and take paynes to spend thy life in Musonius,
the trade of vertue: the payne is but short, but thy
vertues shall euer endure. If contrarily, thou shalt
haue pleasure to do that which is euill, thy pleasure
abateeth, but the euill carrieth still.

Vertue verely excēdeth all things: for if it Plautus.
berthy, substance, health and liuing, our countrey,
parents and children do well, it happeneth by ver-
tue, she doth aduance all, and hath all things vnder
her government. And in whom great plenty of
vertue is found, no good thing is at any time
daintie.

Vertuous men feare more two dayes of prof- Mar. Aur.
peritie, then two hundred dayes of aduerse fortune.

Vertue by aduersitie is best tryed. Legmon.

That person is not worthy to liue, that will not Diogenes.
trude to liue vertuously.

With

The fift Booke.

Mar.Aur. With vertue God sustaineth vs, and with the order of Justice the people are well governed and ruled.

Diogenes. Vertue is praised of many : but there is no man that effectually followeth it.

Men will put themselves to paynes for the attaining of all things save vertue and honesty.

Mar.Aur. In all voluntary things a man may be virtuous, but in naturall things, I confesse every man to be weake.

Hermes. Like as the eye cannot see at once both above and beneath, no more may the wit apply both vertue and vice together.

Socrates. Like as in a paire of tables, nothing can be well written, before the blots and blurs be wiped out: so vertue and noblenesse cannot be seene in a man except he first put away his vices.

Pyrrhus Rex. To a virtuous man, it is but a small reward to be Lord over all the earth: and it is but a small chastisement to take a vicious mans life from him.

Diogenes. Vertuous and well disposed persons haue honestie, and chastitennesse in all places.

Plato. Like as a precious stone in a golden ring: so shyneth an heart that is settled in vertuousnesse.

Mar.Aur. Young virtuous persons are bound to honour ancient wise men.

Hermes. Like as men chuse good ground to labour and to sow, so should they chuse also virtuous and honest men to be their seruants.

Plutarch. It is a great vertue to spee those things our selues, which we reproveth in others.

Thales. Without vertue man is but in the number of beasts.

In vertue may bee nothing counterfeit: but

but therein is the onely Image of vertue called
Simplicity.

He that liueth vertuously in this life, his Spt: Mar. Aur.
rit shall haue rest with God.

The summe of all.

Vertue in all workes is greatly to be prayesed,
As the head fountaine and ierwell most precious.
By Vertue friendship and loue is purchased:
Vertue is a garment most comely and curious,
To obtaine Vertue therefore be studious:
For he that loneth vice and doth Vertue detest,
May well be compared to a loathsome beast:

Of Wisedome: a mentall Vertue. Chap. III.

Sapience is the science of things diuine and hu- Tallius.
mane, which considereth the causes of euery
thing, by reason whereof that which is diuine
he followeth, and that which is humane he e-
stemeth very light.

Sapience is the foundation and roote of all Aristotle.
noble and laudable things: by her we may winne
the good ende, and keepe vs from euerlasting
paine.

Wisdom is the knowledge of diuine things,
and is the head of all other Sciences.

True Wisedome teacheth vs as well to doe,
as to speake.

It sufficeth not a louer of wisdom to reprove Mar. Aur.
the vices of others by words, but it is necessary
he doe himselfe that which he requirerth others to
doe.

Of all the gifts of God, Wisedome is the most Plato.
excellent

The fift Booke.

excellent: shee giueth goodnesse to the good, and
forgiuethe the wicked their wickednesse: shee orde-
reth the minde: shee directeth the life, and ruleth
the workes thereof, teaching what ought to be
done, and what to be left vndone, without which
no man can be safe.

Wisdom is life, and ignorance is death: where-
fore the wise man liueth, because he vnderstandeth
what he doth: but the ignorant is dead, because he
doth he knoweth not what.

The haters of wisdom, are louers of death.

Wisdom is the defence of the soule, and the
mirrour of reason: and therefore blessed is he that
trauaileth to get her, for shee is the ground & roote
of all noble deeds: by her we obtaine the chiefe
good, that is, everlasting felicity.

Wisdom and iustice are honourable both to
God and man.

Hermes.

Of all the good gifts of God, wisdom is most
pure, shee giueth goodnesse to good people, shee par-
doneth the wicked, shee maketh the poore rich, and
the rich honourable: and such as vnfainedly em-
brace her, shee maketh like vnto God.

Prudence is the guide of all other good vir-
tues.

Wisdom garnisheth riches, and shadoweth
pouerty.

To men of low degree Wisdom is an hono-
r, and foolishnesse is a shame to men of high degree.

As wee see oftentimes vnder a bare and soyle
coat Wisdom lyeth hid: so likewise vnder rich
bestures and ornaments folly greatly and hurt-
fully lurketh.

Pirhagor.

Wisdom at the beginning seemeth a great
wonder.

Wisdom

Wisdomethroughly learned will neuer be forgotten.

Wisdometh is like a thing fallen into the water, which no man can find except he search at the botto-
tome.

It is not possible for him to obtaine wisdometh and knowledge, that is in bondage to a woman.

Wisdometh most commonly is found in him that Boëtius.
is good and vertuous.

That man is vnhappy wheresoeuer he come, that Socrates.
hath a wit, and will not learne wisdometh.

Wisdometh causeth a man to be honoured.

Alex. Seu.

A quiet man toyneith his Wisdometh with simplicity.

By Wisdometh is marked and substantially discerned the words, acts, and demeanour of all men, betwene whom happeneth to be entercourse or familiarity, whereby is engendred a fauour or disposition of loue.

Wisdometh causeth a man to know his Creator. Hermes.

He that desireth Wisdometh, desireth the most Solon.
high and diuine estate.

He that findeth wisdometh, findeth life here in this life, and in the world to come.

He that seeketh Wisdometh the right way, findeth her, but many erre, because they seeke her not duly, and blame her without cause.

Science is had by diligence, but Wisdometh and Aristotle.
discretion commeth from God.

The feare of God is the beginning of Wisdometh. Socrates.

Honour Wisdometh, and deny it not to them that Pithagor.
would learne it: and shew it not vnto them that despise it.

All such persons as are to be approued very Hesiodus.

The fift Booke.

tile and nothing at all profitable, which being of themselves void of vnderstanding and wisdom, will stubboznlly disobey such as gladly would giue vnto them both sage and wise counsaile.

Aristippus. The report of wisdom and vertue, is good in a Tyrants opinion, so long as he thinketh that nothing which is spoken or done, be repugnant against his affections: for he accounteth vainely, (iudging as a sicke man) nothing to be good that agreeth not with the scent or tast of his owne lothsome appetite.

Plato. Wisdom is a tree that springeth from the heart, and beareth fruit in the tongue.

Without study of Wisdom the mind is sicke:

Early rising and much watching are profitable to keepe a man in health, and to encrease his wisdom.

Plato. Wisdom in the heart of a foole, is like a flying thing that cannot long continue in one place.

A man of perfect Wisdom cannot die: and a man of good vnderstanding cannot be pained.

Archelaus. It is a speciall point of Wisdom to know to what purpose the time best serueth.

Seneca. Power and might is in yong men: but Wisdom and Prudence is in the aged.

Wisdom maketh men to despise death, and ought therefore of all men to be embraced, as the best remedy against the feare of death.

As the Plow rooteth out from the earth all brambles and thistles: enen so Wisdom rooteth out all vices from the minde.

Plato. Like as an hand is no part of a man, except it can doe the office of an hand: so is Wisdom no part of a wise man, except it be occupied as it should be.

Like

Like as the eye without light can neyther see it selfe nor iudge of any thing else: so the soule that lacketh Wisdome is brute, and knoweth nothing.

As health conserueth the body, euen so Wise Socrates dome conserueth the soule.

Like as the sicke man which asketh counsaile, Seneca, and is taught of the Physitian, is neuer the nearer health except he take the medicine: so hee that is instructed in Wisedome & vertue, and followeth not the same, is neuer the better therefoze, but loseth the health of his body, and blessednesse of his soule.

Like as an Adamant, by a secret and hid power Plutarch. draweth iron vnto it: euen so Wisedome by a secret meane draweth vnto it the hearts of men.

As hee which in the game place runneth swift Seneca, test, and continueth still his pace, obtayneth the crowne for his labour: so all that diligently learn and earnestly follow Wisedome and vertue, shall be crowned with everlasting gloze.

Among wise men, hee is wisest that knoweth much, and sheweth to know but little.

Upon perfect and true Wisdome, waiteth continually two hand-maidens, that is to say: Humility and Sobernesse.

A wise man is knowne by two poynts: he will not lightly be angry for wrong that is done vnto him, nor is proud when he is praised.

A perfect wise man mortifieth his worldly desires: by meanes whereof he subdueth both his soule and body. Seneca.

There is none happy but the godly wise man: No man is rightly happy, except hee be both wise and good: for perfect and true felicitie is not without Wisedome and goodnesse.

02
The fift Booke.

Plato.

Contrariwise, they which be ignorant, and of euill disposition, be vnhappy: for where ignorance and sin is, there infellicity and misery most plainly appeareth.

He is wise that acknowledgeth his ignorance, and he is ignorant that knoweth not himselfe.

It is not possible for him to be wise, that desireth not to be good.

It is better to be wise and not to seeme so, then to seeme wise and not to be so: yet men for the most part desire the contrary.

Socrates.

A wise man vnderstandeth both the things that are aboue him, & those also that are beneath him, he knoweth the things that are aboue him, by the benefit which he receiueth thereby, and things beneath him, by the vse that he hath of them.

Aristotle.

A wise man is knowne by three points: in making his enemy his friend, the rude learned, and in refozming the euill disposed vnto goodnesse.

Wise men for the truths sake ought to contrarie one another, that by their contention the truth may the better be knowne.

A young man cannot be perfectly wise, for wisdom requireth experience, which for lack of time yong men cannot haue.

A wise man ought to repute his errour great, and his goodnesse small.

He shall be wise that keepeth wise men company.

It is a shame for a wise man to say, I thought not so much.

It is a point of Wisdom to cut away all occasions which might hinder the doing of honest profitable things.

No man can refraine from doing amisse, but a wise man by one perill will auoid another.

He

He is a wise man that doth good to his friends, Hermes,
but he is more then a man, that doth good to his
enemies.

He that forbeareth to speake, although hee can
doe it both wisely and eloquently, because neither
in the time, nor in the hearers, he findeth opportu-
nity, so that no fault may succede of his speech, he
therefore is vulgarly called a wise person.

A wise man cannot be slandered of any thing.

A wise man meriteth more punishment for a Mar. Aur.
light deede done openly, then a secret murtherer.

A wise man ought to thinke that while hee li-
ueth in this world, hee holdeth his felicity but at
aduenture, and his aduersity for a naturall patri-
mony.

The mother of extreame mischief, is worldly Plato.
wisedome.

Who so hath lands and goods enough, shall Cicero.
some haue the name of a wise man.

Nothing can happen better to a wise man, then Tullius.
mediocrity of substance.

Desire not to be wise in words, but in workes: Aristotle.
for Wisedome of speech wasteth with the world,
but workes wrought by Wisedome increase vnto
the world to come.

The summe of all.

Wisdom the most high and diuine estate,
The roote of all noble and laudable things,
The great gift of God, most sweet and delicate,
The tree of all pleasure that in the heart springs,
Whose deare and dainty fruit the tongue forth brings,
And they that to wisdom themselves would apply,
Must diligently haunt wise mens company.

The fift Booke.

Of Learning and Knowledge, two Mentall
Vertues. Cap. IIII.

Plato.

PLato affirmeth that there is set in the soule of man, comming into the world, certain spices, or as it were seedes of things, and rulers of

Socrates.

Arts or Sciences. Wherefore Socrates in his booke of Sciences, resembled himselfe to a midwife, saying: in teaching yong men, he did put into them no science, but rather brought forth that which already was in them: like as the midwife brought not in the childe, but being conceived did help to bring it forth. And like as in hounds is a power or disposition to hunt, in hoxles & greyhounds an aptnesse to run swiftly: so in the soules of men is ingenerate a limbe of Science, which with the mixture of a terrestiall substance, is darkened. But where there is a perfect master prepared in time, the brightnesse of the Science appeareth cleare, like as the power and aptnes of the beasts before rehearsed appeareth not to the uttermost, except it be by exercise prouoked, and that sloth and dullnesse, being plucked from them by industry, be induced to the continuall act, which (as Plato affirmeth) is proued also in the Master and the scholar.

Socrates.

Euen so the aforesaid Socrates in Platoes booke of Sapience, saith to one Theages: Neuer man learned of me any thing, although by my companie hee became wiser, I onely exhorting, and the good spirit inspiring.

Learning and knowledge is the onely good thing of the world, and ignozance the onely euill thing.

Learning

Of Learning and Knowledge. 92

Learning is no other thing, but the aggregation of many mens sentences and acts, to the augmentation of Knowledge. Alex. Scu.

A Person void of Learning, and sufficient utterance, differeth nothing from a Stone. Aristippus

Who so laboureth to aduance the minde with god and laudable qualities, and with vertuous and honest disciplines, shall be assured of much the better friends. Diogenes.

Those men that doe most excell in Learning and eloquence, and doe in such things moze then other men, they should be most renowned, most worthily playd, and duely preferred. Æneas. Siluius.

Learne such things while thou art a childe, as thou may profit thee when thou art a man. Plato.

Endeavour thy selfe in thy youth to learne, although it be painfull: for it is lesse paine for a man to learne in his youth, then in his age to be ignorant.

It becommeth a man from his youth to be shamefast in filthy things, and to be studious in those that are honest. Hermes.

He is to be commended, which to his good bringing vp, toyneeth vertue, wisdom, and Learning.

Be sober and chaste among young folke, that they may learne of thee, and among old folke, that thou mayest learne of them. Plato.

Giue good care to the aged, for hee can teach thee of the life to come.

Forget not to giue thanks to him that instructeth thee in learning.

When thou art weary of study, sport thy selfe with reading of good stories.

Where can a man be better accompanied then with wise men, or else reading among bookes? Mar. Aur.

The fift Booke.

Learne to honour vertue, to reioyce in temperance, and to giue honour to sobriety, lowlinesse, or mekenesse.

Endeavour thy selfe to doe so well, that others may enue thee therfore.

Tullius. **We must take good heede, and beware with diligence, that we in our calling doe nothing rashly, aduenterously, fondly, negligently, & vnadvisedly, for we be not to this end ingendred of nature, that we should seme to be created for the effects of vanity, or lightly to spend our time in pastime and playng, in teasing, wantonnesse, and tollity, but we be rather created and bozne to sagesse, and to the exercise of more graue and profitable studies.**

Playng and honest passing the time, is lawfully to be permitted and vsed, but yet in such wise to be vsed, that our naturall sleeping, or other necessary meanes of resting be not neglected; and that at such time as we haue sufficiently ended (in our estate and calling) all such graue and earnest causes as needfully we haue to doe.

Tullius. **Hee that in certaine pleasures of this life hath some delight, must very warily keepe a measure, lest he want in time the inioying of the same.**

If thou desirest to be good, endeavour thy selfe to learne to know, and to follow the truth: for he that is ignorant therein, and will not learne, cannot be good.

In whom doctrine hath been found, toynd with vertue, there vertue seemeth pure and excellent.

Learne by other mens vices, how filthy thine owne are.

He is sufficiently well learned, that knowes how to doe well, and he hath power enough that can refrain from doing euill.

What

Of Learning and Knowledge. 93

What difference is betwene a man presuming **Mar. Aur.**
to be a man, not being learned, and a beast?

Better it is to be a begger, then a man without **Aristippus.**
learning.

They are in a wrong opinion, that suppose learning **Phil. Rex.**
to be nothing available to the gouernance of
a common-weale.

No small utility groweth to a common-wealth **Aristotle.**
by the Sapience of a learned Prince, Ruler, or
Gouernour.

The most learning and knowledge that we haue, **Mar. Aur.**
is the least part of that we be ignorant of.

He that knoweth not that he ought to know, is **Pithagor.**
a brutt beast among men, he that knowes no more
then he hath need of, is a man among brutt beasts,
and he that knoweth all that may be knowne, is a
God among men.

Esteeme him as much that teacheth thee one
word of wisdom, as if he gaue thee abundance of
golde.

Keepe company with them that may make thee **Xenoph.**
better.

Be apt to learne wisdom, & diligent to teach it. **Seneca.**
Search for the cause of everything.

Labour not for a great number of Bookes, but
for the goodnesse of them.

Let it not grieue thee to take paines, to goe to
learne of a cunning man, for it were a great shame
for young men not to trauaile a little by land to in-
crease their knowledge, as Merchants doe sayle
farre by Sea to augment their riches.

An opinion without learning, cannot be good.

The vnlearned must beware that they presume
not to iudge of matters which they vnderstand
not, without some authoricall direction.

Learning.

The fift Booke.

Learning consisteth not in the greatnesse, but in the goodnesse.

Aristippus Learne diligently, the goodnesse that is taught thee, for it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift offered him of his friend.

Learning is Studies Sister.

Learning maketh young men sober, comforteth the old men, is riches to the poore, and garnisheth the rich.

Socrates. Of all things the least quantity is to be bozne, save of Learning and knowledge: of which the more that a man hath, the better may he beare it.

To lacke knowledge is a very euill thing, to disdain to learne, is worse; but to withstand and repugne the truth against them which teach the truth, is worst and furthest from all grace.

Socrates. Intelligence is King both of heauen, and also of earth.

It is not possible for one man to know all things, yet should each man labour to know as much as he might.

Isocrates. It is no shame for a man to learne that he knoweth not, of what age soeuer he be.

Know thy selfe.

Macrobius. He that knoweth himselfe well, esteemeth but little of himselfe: he considereth from whence he came, and whereunto he must, he regardeth not the vaine pleasures of this brittle life, but extollet the Law of God, and seekes to liue in his feare.

He that knoweth not himselfe, is ignorant of God, wilfull in wickednesse, vnprossable, and vicerly gracelesse.

Demosthenes. Sicknesse, pouerty, and aduersity, are meanes requisite

Of Learning and Knowledge. 94

requisite (as by the rod of God) to overthrow, chastise, and keepe low the power of the proud flesh: whereby a man shall the better know himselfe.

The knowledge of the law of God worketh a man to know himselfe, and is the onely right way to eternall saluation.

Cunning continueth, when Fortune sitteth. Alex. Scu.

To vnlearne euill, is the best Learning.

He thinks that great vexation & trouble should be in the minde of him that dwelleth with a wise man, and can learne nothing of him. Hermes.

The godly being giuen to the studies of learning and wisdom, doe chiefly bestow their wisdom, prudence, and vnderstanding to mens commodities. Tullius.

The vnderstanding and knowledge of vaine men are but beast-like to those that are possessed with the heauenly spirit, which is secret and hid: and whereas they speake and vtter their knowledge, all others ought to be still. Mar. Aur.

Hearing in a man is a great help to knowledge. Aristotle.

Much babling is a signe of small knowledge. Pithagor.

Knowledge seemeth to be a thing indifferent both to good and euill. Aristippus

Knowledge is better in youth then in age.

In a short while we learn much euill, but in a long season we cannot learne any goodnesse. Mar. Aur.

The more we exalt & raffe our selues with Learning and knowledge, the more low do we put the flesh with miseries.

Both sleep and labor are enemies to Learning. Plato.

To learn better is a good punishment for ignorance.

Learn to liue wel by teaching of righteousness.

Learning

The fift Booke.

*The vertue
of learning.*

Learning and knowledge is sought for of good men, and lodged euen in their breasts, to this end onely, that they may thereby know sin, and eschew the same, and know vertue and attaine vnto it: for if it be not applyed hereunto of them that haue it, she leaueth in them her whole duty vndone.

Alex. Sec.

In vaine is that long traualle in study and learning, where actual experience doth not shew forth her fruits.

Socrates.

Like as a field, although it be fertile, can bring forth no good fruit except it be first tilled: so the minde, although it be apt of it selfe, cannot without learning bring forth any goodnesse.

Seneca.

As we behold our selues in other folks eyes, so should we learne by other mens report, what doth become vs, and what doth not.

Like as in meates the wholesomenesse is as much to be required as the pleasantnesse: so in hearing and reading authers, we ought to desire as well the goodnesse as the eloquence.

Plato.

Like as Bees out of flowers sucke forth the sweetest: so should men out of Sciences learne the best.

As a captaine is a director of a whole host: so Reason toynd with knowledge is the guide of life.

The summe of all.

In mans soule there is set at his first entrance
Into this short life of care and misery,
Certaine hid seedes of pure and liuely substance,
Rulers of Sciences, as Plato doth testifie:
Whereby at all times we may the more worthily
As men among men through Science and Learning,
Differ from beasts in wise mens company:
Else as beasts among men be regarded nothing.

OF

Of Feare. Cap. V.

Fear is a vertue that groweth of an vndoubted beleefe in God, and it hath in it such force, that it maketh courage to flye, and maketh a man to abstaine from sinne and wickednesse. Anathar.

No man can be iust, without the feare of God. Socrates.
If thou wilt desire truely to know what is the feare of God, thou must vnderstand it to be, both to desire deuout things, and also to liue deuoutly and holily. Mar. Cels.
The feare of God is also to be vnderstood to be the well of life, springing by into everlasting life, whereby are washed onely the repentant sinners, and such as are not filthily spotted. What the Feare of God is.

Feare dependeth on loue, and without loue it is sone had in contempt.

Feare God aboue all things, for that is righteous and profitable, and so order thy selfe that thy thoughts and words be alwayes of him: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures: and therefore men ought to loue, feare, & obey him, though they should be constrained to the contrary. Socrates.

If thou knowest not what is sinne, nor what is vertue, by the feare and loue of God thou shalt know both.

Thinke vpon the reward of sinne, and feare to offend. Plato.
Consider how full of griefe and misery, how short and transitory this present life is, and the vaine pleasures thereof: how on euery side thine enemies compasse thee, and that death lyeth in wait against thee, and euery where catcheth thee sodainely and vnawares.

Feare

The fift Booke.

Pithagoras Feare the great vengeance of God, as much as thou maist: consider his might and puissance: and that shall keepe thee from sinne, and when thou thinkest of his mercy, remember also his righteousness.

Feare not threating, neyther be overcome with sweet words and faire promises: for with these twaine, the godly (of the wicked) are sharply assailed in this world.

Socrates. By the feare of God we attaine help of the holy Ghost, which shall open to vs the gates of salvation, whereunto our soules shall enter, with them that shall obtaine everlasting life.

Hermes. He that feareth God as he ought, shall neuer fall into the pathes that leade men into euill.

Socrates. The feare of God is the beginning of wisdom: and the want of Gods feare is the very ground and foundation of all foolishnesse, unfaulnesse, and abomination.

When the feare of God is once gone from a man, there remaineth then nothing else but lightnesse of life, extreame rashnesse, forgetfulnesse of God, and running head-long into all kinde of sin and mischief.

A man that feareth God, serueth God, prayeth faithfully vnto God, and distributeth liberally to the poore.

Propertius Hee that rightly feareth God, and esteemeth well the excellencie of his maiestie from his heart, cannot forget such precepts as hee receyued of God, but will alwayes thinke vpon the obseruance of them.

The feare of God doth not onely withhold the hand & other parts of the body from committing euill, but also it helpeth to the cleansing of the mind
and

and withdraueth the consent thereof to euill.

Nothing is sweeter then the feare of God.

There is no strength of Empire so great, which Tullius.
suppressed by feare can long continue.

He ought to feare many, whom many doe feare. Aristippus

Whom many men doe feare, they doe hate, and Ennius.
every man whom he hateth, he desireth may perish.

They that desire to be feared, needs must they Tullius.
dread them of whom they be feared.

There is nothing so sure which standeth not in
danger of his inferiour.

He that is not inuironed with charity, is attend-
ed with terror.

The summe of all.

*Without the feare of God, no man can be iust;
Nor yet rightly rule his corrupt nature:
Feare strongly mortifieth all filthy lust,
Feare findeth entrance into a life most pure,
Which Feare vpon loue dependeth all sure:
Or else feare without Loue, encreaseth barred:
And whom men doe feare, they wish were perished.*

Of Death not to be feared. Chap. VI.

Death is the dissolution of the body. Hermes.
Death is none other thing but the parting Aristotle.
of the soule from the body.

What thing is Death but a trap-dowe wherein Mar. Ant.
the tent is closed, in the which are folded all the mis-
eries of this life.

Death doth looke for thee every houre. Basil.

As soone as thou art borne to possesse the earth,
death issueth out of his sepulchre to finde thee.

As thou knowest not when or where death will
meete thee, so thou must remember that alwayes
and in euery place he seeketh for thee.

It behoueth a man so to vse himselfe, that he
looke for death euery houre: and to be alwayes in a
readinesse for the comming of death.

August. There is nothing that moze calleth a man back
from sinne, then the remembrance of death.

Blacke ougly Death maketh all subiect to the
rigor of his Law.

Death deadly woundeth without dread or de-
liance.

Experience plainly teacheth, and all ages ap-
proueth, that Gods plagues threatneth, sicknesse
callth, old age warneth, death sodainely taketh,
and the earth finally deuoureth.

The life of man is like water poured out of a
bucket, which the earth quickly sucketh vp, and ap-
peareth not againe.

Pithagor. Death is a thing that cannot be eschewed, wher-
foze it ought to be lesse feared.

Socrates. Death is common to all persons, though to
some one way, and to some another.

Mar. Aur. An euill death putteth great doubt of a good
life: and a good death excuseth an euill life.

It were better for a man to dye, and loose this
life, to attaine much wealth, then to escape, and to
liue in misery.

A worshipfull death, is better then a miserable
life.

Death is not to be feared of them that be good.

The carnall and wicked worldly men, who haue
their felicity in this life, and are overwhelmed with
the vanities of this world, they immoderate-
ly feare Death, and they tremble and shynke in
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their bodies, when they heare of death: whose wicked hearts and mindes are so giuen ouer, to embrace and hold fast the sickle pleasures of this life, that they doe bitterly forget, or rather appeare doubtfull of the euerlasting world to come.

Though the bodily death, by diuers means and for diuers causes be vnto men very tedious and bitter: yet the death thereof, for the testimony of Gods truth is vnto the godly most easie, most ioyfull, sweete and delectable: because hee seeth (through the eye of faith) the present performance of Gods heavenly promises.

Death is life to him that looketh to haue for Aristotle. after it.

Death of the euill, is the sweetie of good.

Life iudgeth vnderdirectly of death.

Praise no man before death, for death is the Isocrates. discoverer of all his works.

Death is the finisher of all tribulation & sorrow. Seneca.

By that same way that life goeth, death cometh. Mar. Aur.

If we liue to dye, then we dye to liue.

Mar. Aur.

Death despiseth all riches, and glory, and rowleth both rich and poore folke together. Boetius.

Death riddeth the body out of paines.

Diogenes.

As the beginning of our creation commeth of God: so it is mete that after death our soule returne to him againe. Aristotle.

To men occupied about diuine things, life seemeth a thing of no reputation. Plato.

The most profitable thing for the world is the death of couetous and euill people.

Death is the rest of all couetous people.

Solon.

Like as age followeth youth: euen so death followeth age. Horace.

The fift Booke.

Mar. Aur. Short is our life, and shortly death commeth vnto vs to close our eyes, and to follow the course of death.

Plutarch. After winter the spring time followeth, but after age youth neuer commeth againe.

The end of sicknesse is death, and the end of darkenesse is light.

Mar. Aur. When the life passeth, there is no prudence in a prudent, nor vertue in a vertuous, nor Lordship in a Lord, that can take away the feare of the spirit, nor paine of the flesh.

Plato. Hee which feareth to haue paynes after Death, ought in his life time to auoid the cause, which is his owne wickednesse.

A rash and wicked eye that delighteth to behold vanitie, may well be called the window of Death, for it is the deadly minister of the hearts concupiscence, & fore-runner of filthy facts, thefts, robberies, and such like.

Socrates. None need to feare death, saue those which haue committed so much iniquitie, as after death deserueth damnation.

It is a happy mans lot to dye before hee desireth death.

He is in a miserable state that wisheth to dye.

Thou must needes dye, but not so oft as thou wouldest.

Plato. For vnrighteousnesse and other mischituous deedes, the soule after death is sore punished.

Death is sweet to them that liue in sorrow.

Plato. Take not so much thought to liue long, as to liue well.

Hermes. Despise bodily death, and it shall be life to thy soule: follow truth and thou shalt be saued.

Wisdomme maketh men to despise death, and ought

Of Death not to be feared. 98

ought therefore of all men to be embraced, as the best remedy against the feare of death.

It appertaineth to men that be valiant, rather to despise death, then to hate life.

Death and sleepe be cosyn-germanes.

Qui. Cur.

This is to be alwayes noted, that when thou goest out of thine house, thou art not certaine to returne into thine house againe, and going into thine house, thou art not sure thence to goe out againe: likewise when thou goest to thy bed, thou art not sure to rise from thence againe.

Seneca.

Live and hope, as if thou shouldest die immedately.

Plinius.

One day becometh another, but the last day giueth iudgement of all that is passed.

Homer.

Death ought rather to be desired, then despised: for it changeth vs from this world of uncleannesse and shame, to the pure World of worship: from this transitory life, to life euerlasting: from this world of folly and vanities, to the world of wisdom, reason, and truth: and from this world of trauell and paine, to the world of rest and consolation.

O how happy were it for the vnhappy man (if he forgetfulnesse deceiue him not) to remember the state of this life, how short it is, how full of misery, vanity, and woe, an approued exile, and hath nothing in it permanent? It is a continuall conflict, strife, and warre, a wandring wilderness, and a bayle of wretchednesse, wherein we are continually compassed with most terrible, fierce, and fearefull enemies, to the deadly wounding, slaying, and overthrowing of body and soule into hell. O (these mischiefes considered) why should man then haue such desire to dwell in this wretched World, and

The fife Booke.

to liue in such a loathsome and laborious life? to tarry in such wretchednesse, and to remaine in such a perillous state? were not death much rather to be desired? were not the houre of death much better then the continuance of such a life? for to the godly, death is the most happy messenger and quick dispatcher of all such displeasures, the end of all trouble and sorrow, the bed of all rest, the doore of good desires, the gate of gladnes, the port of paradise, the hauen of heauen, the entrance to felicity, and harbour from all misery, and the beginning of all blessednesse. Therefore the day of deaths happy visitation is not to be contemned or feared, but rather to be highly celebrated with ioyfulnesse, mirth, and melody. Farre off therefore be it, that we should eyther at the hearing, or p[re]sence of death, haue feare in vs and trembling, that such a friend should not be welcome vnto vs, that the foulennesse of his face should feare vs from his good conditions: that the bitternesse and hardnesse of his rough huske, should hinder vs from the sweet taste of such a comfortable kernell: yea, farre off be it, that the feare of deaths discommodities, should hinder vs, or plucke vs backe from the ioyfull embracing of so many and innumerable commodities which he daily bringeth, for the most quiet state of the godly, and not to heare, see, and feele this: woe be to those deafe eares, blind eyes, and hard hearts, whereby men wickedly feare, and flie from that which (with most ioyfull desire) they should wish and embrace. Consider therefore thy selfe, feare to offend the p[re]sence of God, and feare not the day and houre of death, but abide with patience thine appointed turne, and thanke thy maker for thy change.

We saile with great trauell throught the great Mar. Aur. and dangerous perils of this short life, and sodainly at one heure we are commanded to take land, and discharge vs of our flesh, and to take the earth for a Sepulchre.

In these our dayes of misery, wee reade many things, we heare, we see, we desire, we doe attaine, we possesse, suffer, and doe rest much, and sodainly we are called by death: and of all these things we shall beare nothing away, because all they and we are nothing.

All the trauels of the world are weighty, but the Mar. Aur. trauels of death are weightiest.

All be perillous, but that is most perillous.

All be great, but that is the greatest.

All things at the last haue an end by death, saue onely death, whose end is vnknewne.

Then (if we be good) Ash wee shall change this weary life and company of men, for the sweetnesse and ioy of God: and the doubts of fortune, for this sure life: and this great and continuall feare, for perpetuall peace: and this euill and naughty corrupt life, for great renowne and gloze: we ought to thinke verily this should be no euill, but a change most blessed and happy.

Oh what blessednesse is it to haue death due for our sinnes, diuerted into a demonstration and re- stification of Gods truth?

When our last heure is come, necessity carrieth vs hence, though we be not willing: but if we be willing, then haue we with God, both ioy, and euerlasting reward.

Doubtlesse, so onely shall the soule of man most happily at the last by death depart from the body, as she hath aforehand, through true knowledge,

The fift Booke.

diligently recorded and practised death : and hath also long time before (by despising of things temporal, and by contemplation and loue of things spirituall) vsed her selfe to be as it were in a manner absent, or a-part from the body.

The summe of all.

*Death is the dissoluer of each mortall body,
Driveth all againe to their first matter, Dust;
Which while we liue should put vs in memory
From whence we came, and hence to what we must :
Fearefull to the euill, but ioyfull to the iust.
Who after this life, through death transitory,
For deathlesse life ioyned with ioy doe trust,
Whose life by death is led to greater glory.*

Of Liberty. Chap. VIII.

Diogenes.

The best thing in this present life, is liberty : Liberty be it neuer so poore, is to be preferred before all delights and pleasures where liberty is not.

Cicero.

He is to be counted free and at liberty, which is holde of all lust and concupiscence.

Liberty is a power giuen vnto man, whereby he may liue, as he himselfe shall thinke good. And he liueth properly, as he listeth to himselfe, which followeth, in conuersation, those onely things which are good and honest, who intrepeth freely his office, who hath a fore-sight how to liue well, who obeyeth not the Law for feare of punishment, but for truths sake and equity : and with whom there is nothing more effectuous, then the good successe of his owne aduise and iudgement.

So

So pleasant a thing to man is the state of libertie, that life is to be aduentured for the happy recoverie thereof.

To a man that is once brought up with freedom and Libertie, there is nothing vnto him more grievous and miserable then to be restrained of the same.

Death truly is to be preferred before servile slavery and bondage.

That is most truly servitude, when a man Diogenes, without moderation or stay of his appetite, doth what servitude is. follow overmuch his owne lust and pleasure: which to overcome is more commendable and praise-worthy, then winning of many, both rich and great Cities.

He is subject to a servile state, and bondage, Cicero. which cannot refraine from his owne affections. Plato.

He that is a good man and a wise, loseth not libertie at anytime: no, not so long as breath in him endureth.

Of our selves we have no Libertie, nor ability Augustine. to doe the will of God, but are subject to sinne, and shut up vnder sinne.

In very much libertie it is hard to be moderated, or to put a bridle to wanton affections. Aristotle.

He that hath Libertie to doe more then is necessary, will oftentimes doe more then is tending to honesty. Macrobius.

Too much Libertie turneth into bondage. Seneca.

Hope is bondage, but mistrust is Liberty. Thales.

The covetous person, the ambitious, the lecherous, with such other given to vice, cannot be free and at Libertie. Diogenes.

A tyrant neuer tasteth of true friendship, nor of perfect Libertie.

The fift Booke.

Alex. Seu. **S**laues and bond-men, haue only this liberty, to vse a proud countenance, because they be shameslesse: and noble men be alwayes knowne by their gentlenesse.

Seneca. **T**hey be out of libertie that doe not labour in their owne businesse, that sleepe at an other mans winck, and set their fete where another man stepeth.

Mar. Aur. **W**here there is corruption of customes, their liberties should be broken.

Terenec. **S**urely of ouermuch license happeneth great pestilence.

Alex. Seu. **A**ll things desire libertie, and man-kinde most specially.

Cicero. **I**t is better for a man to keepe his owne libertie, then to take libertie from another man.

Will constrained, seeketh euer opportunitie to slip off the choller.

Nothing is in the perfect state of ioy, if libertie be away.

The summe of all.

*Although honour, health, riches, and dignitie,
Be daintie pleasures that nature doth imbrace,
Yet Libertie as Writers doe testifie,
Is the best thing that a man can purchase:
The poore mans libertie doth plainly deface
The rich in prison, or bond-slave to riches,
Whose liues are wasted in most wretched distresses.*

Of

Of Goodnesse. Cap. VIII.

That thing is to be called good, which inclineth in it selfe a dignitie that saoureth of God & heauen, so that those things are onely worthy the name of Goodnesse, which hath a perpetuall and stedfastnesse of godly substance. Plato.

As God himselfe is all Goodnesse, so hee loueth all things that are good, which is Righteousnesse and Vertue: and hateth the contrary, Vice and Wickednesse.

Those persons verely may be called good which doe so behaue themselves, and in such wise do liue, that their faith, suertie, charitie, and liberality be sufficiently proued: and that there be not in them any couetousnesse, wilfulnesse, or fowle-hardnesse, and that in them be great stability and constancy. Tullius.

It is not onely sufficient for a person to be good, Mar. Aur. but it is necessary that he put from him all things that are reputed euill.

It is good right, that they which be good men, and doe well, receiue the honour which they bee worthy to haue: and to them which be good, and already advanced to honor, they giue such courage, that they endenour themselves with all their power to increase that opinion of goodnesse, whereby they were brought to advancement, which needs must be to the honour and benefit of those, by whom they were so promoted. Plato.

Many yeeres of a mans life are not to be reckoned, but rather the good and godly works that he hath done.

Those be a curious kinde of men that will seeke to know another mans life, and behauiour, and be

The fift Booke.

be slow to seeke the amendment of their owne liues.

Hermes.

He may be called good, that other men fare the better for his goodnesse.

Iuan, varius.

He is to be counted a good man among them that are good, whom neuer man saw to doe any euill works, nor heard him speak any euill words, nor doe anything but it was to the comfort of the needy, and profitable to the common-wealth.

Socrates.

Thou canst not be perfectly good, if thou hatest thine enemy; what shalt thou then be if thou hatest thy friend?

Let him that is a good man be a louer of all good men, because they be good, and for the goodnesse that is in them, let him haue pleasure in their familiaritie and company: for God shall thereby be praised, and he himselfe well commended, fully comforted, and blessedly rewarded.

Plato.

There is no greater delectation and comfort to him that is good, then to be seene in the company of good men.

Plato.

Like as a man passing through the Citie and seeking where hee may finde a good Carpenter, or a good Smith, hearkeneth where the most beuising is, or beating with hammers, and there goeth in, supposing to finde that which hee looketh for: even so, if thou wilt haue a good man, go and look him out where thou hearest sickness sharply raigeth, or where iniustice gouerneth, will ruleth, or great power oppresseth, there shalt thou surely finde him that thine heart desireth.

Plato.

Aduersitie is sent of God vnto good men, not vniustly nor cruelly, but for a good consideration and louingly, as the doing of a good Father, which with an incomparable charitie desireth the advancement

advancement of his soune to perpetuall honour
and dignity, by such manner of excess as most apt-
ly tryeth his vertue.

Who doubteth but that they are to be accounted Boetius.
good men, which in aduersity be patient, and dea-
th vprightly both in word and dede with all
men.

The greatest goodnesse of all goodnesse is, when Mar.Aur.
plants are put vnder by vertues acquitted, or to
finde remedy against accustomed vices, with good
inclinations.

If thou intendest to doe any good, tarry not till Pithagor.
to morrow: for thou knowest not what may chance
the this night.

The goods of the soule, are the principal goods.

Nothing is to be counted good, that may be ta- Pithagor.
ken away.

Friendship is the chiefeest good thing in a City Aristotle.
or Countrey.

Good men reioyce, that not onely they, but all Socrates.
others be cleare of such mischiefes as be put vpon
them.

Men ought to doe well to good people, and to Aristotle.
chastise the wicked by rigour.

In good things behold the mercies of God: and
apply them aptly to thy selfe. And in all euil things
and plagues behold his iudgements, through the
which thou mayest learne and feare to offend
him.

Doe not what thou wouldest, but what thou
shouldest.

There is nothing so well done of them that be Mar.Aur.
good, but forth-with it shall be counterfayted of
them that be euill.

The tongue is both good and euill to a man.

The

The fift Booke.

Pithagor. The hearts of good people are the Castle of their secrets.

Socrates. He that doth good, is better then the good which he doth : and he that doth euill, is worse then the euill that he doth.

Legmon. A good thing the further and the moze largely or appertly it is knowne, the further the vertue thereof spreadeth and rooteth it selfe in mens hearts and remembrance.

If thou doest good to the euill, it shall happen to thee, as it doth to them that feede another mans dog, which barketh as well at his feeder, as at an other stranger.

Mar. Aur. If good men be diligent to seeke others that be good, no lesse ought they to hide themselves from them that be euill: for a godly man with one finger hath power ouer all them that be vertuous, but to withstand one euill person, he hath need of hands, feet, and friends.

A good rich man may seldome be found.

He that is mighty, is not by and by good, but he that is good, is immediately mighty.

It is the part of a good honest man to forget dishonest things, which to remember is a point of euill.

Plutarch. It is better for a man to amend himselfe by following the good example of his predecessours, then to make his successours waxe worse by following his vnchristly vicious liuing.

Cicero. The greatest fault in a man that is good, is to approue euil rather then good, and the greatest euill in an euill man, is to condemne good for euill.

Mar. Aur. The euill man is alwayes desired for his wickednesse to be dead: but the good meriteth alwayes to haue his death bewayled.

The

Of Praise and Dispraise. 103

The goodnesse that commeth of an ignorant **Hermes** man, is like hearbs growing vpon a dunghill.

That man seemeth good that is meke and gentle of condition, soft in wordes, and restfull in person, and gractous in his conuersation. **Mar. Aur.**

Virtuous and well-beloued persons, loue honesty and shamesfastnesse at all times, and in all places. **Diogenes.**

There is nothing so good, nor so well beloued, but course of time causeth vs to leaue it, to dispraise and abhorre it, and finally to be weary of it.

Good men be called to ioy, and euill men be drawne to paine.

The summe of all.

All goodnesse is giuen vs from God aboue,
The author of vertue, grace, and good gouernance,
Whose loue and liuely light should euer moue
Mankinde, by good life, his glory to aduance:
The goodnesse of God is of long continuance.
And those that be wise men and learned will say,
Nothing is good, that may be taken away.

Of Praise and Dispraise. Chap. IX.

Apply thy selfe so now in vertue, that in time **Plato.** to come thou mayest therfore be praysed.

It is mere wickednesse, to seeke prayse by **Diogenes.** counterfayted vertue.

Challenge not to thy selfe the prayse of other mens inuentions.

In all thy doings seeke chiefly the prayse of God.

When

The fift Booke

Chrisost.

When God is blessed, and when thanks and prayes be giuen vnto him of men, then the more plentifull blessings are giuen of him, euen for their sakes by whom hee is blessed: for he that blesseth God, maketh him debtoz of a greater blessing.

Mar. Aur.

He is greatly to be prayesd that leadeth an vncozrupt life, that loueth and feareth God, that is friendly to his friend, fauourable to his enemy, temperate in his words, and restfull in his person.

Prayse nothing that is not commendable, nor disprayse ought that is prayse worthy.

Prayse honest and good things.

Prayse not the vnworthy, because of his vaine riches.

Prayse a man for that which may neither be giuen him, or taken from him, which is not his father house, nor his goodly garments, nor his great household, but his vertue, wit, and perfect reason.

Prayse little, but disprayse lesse.

Hee that to his noble lineage addeth vertue and good conditions, is highly to be prayesd.

Anachar.

The good workes of old and ancient persons are to be prayesd, rather then their white haire: for honour and prayse ought to be giuen for the good life, and not for the white head.

If thou wilt prayse any man because hee is a Gentleman, prayse his Parents also. If thou wilt prayse him for his riches, that appertaineth to fortune. If thou prayse him for his strength, remember that sicknesse will make him weake. If thou prayse him for his swiftnesse of foote, remember that age will take it away. If for his beauty, it will soone also vanish away: but if thou wilt praise him for his manners, wisdom, and learning, that

is his owne, and neyther commeth by heritage,
neyther altereth with fortune, noz is changed by
age, but is alwayes one with him.

Doe not such things thy selfe, as thou wouldest
dispraise in another. Pithagor.

He that praiseth himselfe, & dispraiseth others,
is not worthy praise. Protogeus.

In the multitude of men, there are few to be
praised, and many to be dispraised. Mar. Aur.

Nothing dispraiseth a man so much as his
owne praising, specially when he boasteth of his
owne good dedes.

To be praised of euill men, is as euill as to be
praised for euill doing.

If a man praise thee, remember to be thine
owne Judge. Caro.

We must beware we open not our eares to
such as praise vs falsely, noz suffer our selues to
be flattered. Tullius.

None be in so much danger of flatterers as
the Prince, noble men, and such as be in authority.

The cluster of flatterers walke in the Court. Ouid.

If it were as painefull a thing for men to praise
honest things as it is to doe them, then should
they be as little praised as followed.

If thou wilt dispraise him whom thou hatest,
shew not that thou art his enemy.

It is a point of flattery, to praise a man to his
face. Seneca.

Unmeasurable laud and praise is to be repressed. Diogenes.

All things that are good, hath cuer the prehemi-
nence in praise and comparison.

It is sufficient to praise and exalt a childe, see-
ing his honest towardnesse, disposition or aptnes
well proued by such things as be taught him.

Pride

The fift Booke.

Pride is cause of hatred, and death of Dispraise.

Aristotle.

As they which giue willingly seeme to haue but little themselves: euen so they which praise other folks slenderly, seeme to desire to be praised themselves.

Plutarch.

Like as the famished for lacke of other meate, are faine sometime to eat their owne flesh: so many that are vaine-glorious are forced to praise themselves because no man will else.

Hermes.

As the shadow followeth the body, so praise followeth vertue. And as the shadow goeth sometimes before, and sometimes behind, so doth praise also to vertue: but the later that it commeth, the greater it is, and the more of value.

Isocrates.

Praise no man before death, for death is the discoverer of all his works. Life iudgeth vnderly of death.

The summe of all.

So vertuously endeauour thy selfe to liue,
That men euen worthily thy life may commend:
Counterfaite not vertue for men will it reprue,
And praise thee for thy profit, if rightly thou intend.
Both Praise and Dispraise on our liuing doth depend.
And as after the body there followeth a shadow,
Euen so after Vertue, praise doth also follow.

THE

THE SIXT BOOKE:

Of the seauen cardinall Vertues, following in their order, against the seauen capitall Vices; commonly called the seauen deadly sinnes.

Cap. I.

Of Humilitie and Gentlenesse.



Humilitie for her excellencie should be the sister of true nobilitie.

God hath most respect vnto them that with humbleness of heart, cast themselves lowly before the presence of his maiestie.

Like as the lowliness of heart maketh a man highly in fauour with God: such so meeknesse of words maketh him to sinke into the hearts of men.

The vertue of humilitie encourageth to attaine truely the law of God: and maketh apt and meete vessels to receiue the spirit of God.

Nature giueth vnto age estimation and authority: but meeknesse of heart is the glory both of youth and age, and giueth vnto them both dignitie and honour.

That man is worthily counted happy, which the higher that fortune hath aduanced him in estate and dignitie: so much the more lowly he batteth his courage.

The sixt Booke.

Gregory.

He that doth gather vertues together (for estimation and comelinesse) without the vertue of humilitie, doth as he that openly beareth fire ponder in a rough and boisterous winde.

Alex. Sec.

Gentlenesse and affabilitie are worthy vertues; that causeth men to be heartely and deuely beloved.

Nothing surely more entirely and fastly loyeth the hearts of subiects to their prince or soueraigne then mercie, affabilitie, and gentlenesse.

Cicero.

Among many vertues belonging vnto Princes, none is so proper vnto them, or so honourable and princely, as timely to helpe suppliants, to comfort the afflicted, to encourage them, and to deliuer men from danger in their distresse.

Nothing breedeth so great deformitie in a Prince, as to loyne vnto his high estate and authoritie, the noysome bitterness of his hard and euill tempered nature.

They doe seme indeed well to instruct and aduertise vs, which giue this admonishment vnto vs: that is to say, the higher we be in authoritie, so much the more gentle and lowly we should behaue our selues: for nothing is more seemely or commendable to a Prince or a noble man, then vertue, gentlenesse, mekenesse, and humilitie.

Cruelty and gentlenesse be two contraries: the one is of all men hated, and the other beloved: for cruelty is in an enemy merciless vnto the mild nature of man. Men are not in anything more like vnto God, then in gentlenesse and humilitie, which most playnely consisteth, in doing good one to another.

Liue gently with thine vnderlings, as thou wouldest thy betters should liue with thee, and doe to

to all men as thou wouldest be done by.

Worship gentlenesse, and hate cruelty.

If thou wilt correct any man, doe it rather with gentlenesse, then with violent extremity. Use measure in all things.

Thinke not thy selfe to be that which thou art not: no: desire to seeme greater then thou art in deede.

Be gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, be slow to wrath, and swift to mercy and pittie.

Avarice is the thing, that taketh away the name Aristotle. of gentlenesse.

The gentle and lowly person, cannot be hated. Alex. Seu.

The gentleman gently increased, is content to doe all things, but the bile natured man familiarly bled, grudgeth at all things.

Giue place to thy betters, and to thy elders. Be not high minded. Please euery body. Be seruicable to euery body. Doe not that to another, which thou thy selfe hatest. Get by perswasion, and not by violence. Hate violence. Be gentle in thy behaviour, and familiar in communication.

It belongeth to gentlenesse to salute gladly them that we meete: and to familiarity, to talke with them gently and friendly.

It seemeth to be vncomely and great vngentlenesse, a man to be vnthankfull.

It is due to render deserued thanks.

Humanity and gentlenesse will rather of a friend hope the best, then fore-thinke the worst.

If thou desire that thy friends loue may continue, be courteous and gentle towards him, both

The sixt Booke.

in speech be and also in manners: forbeare him in his anger, reprove him gently in his error, and comfort him in his aduersity.

Like as pride slayeth loue, prouoketh disdain, kindleth malice, confoundeth iustice, and subuerteth weales publike, euen so gentlenesse, affability or humblenesse, doe stirre vp affection, augment beneuolence, increase charity, support equity, and preserve most surely Countries and Cities.

The summe of all.

Humblenesse and affability are two worthy vertues,
That most happily purchase friendship and fauour;
Yea, euen Princes, and Rulers, that these vertues doe vse,
Cause subiects to obey them, and giue them due honour.
Hate cruelty, be lowly, and of gentle behaviour:
For as Pride slayeth loue, and ingendreth all wickednesse.
So Loue lively flourisheth by the meanes of humblenesse.

Of Loue and Charity: Two menrall Vertues. Cap. II.

Constant loue is a principall vertue.

Without loue no vertue may be perfect.

He that lacketh loue, ought not to be regarded.

It is not possible to doe any thing well without loue.

True loue is that which is not idle, but worketh to serue him whom he loueth.

Loue all men, and be in subiection to all lawes, but aboue all things loue and obey God.

The greatest argument of godly loue, is to loue

Hermes.

Plato.

Seneca.

Propertius

Socrates.

loue that which God willeth: and not to loue that which God loueth not.

The true louer of God (which is properly the Alex. Seu. charitable person) is vnder no rule, but he is Lord above all inuentions, all precepts, and all commandements, that God hath giuen to man: for charity hath no bond.

He erreth in mine opinion, that preferreth feare Socrates. before loue: without the which (witness Socrates) nothing either with God or with man, may long indure or abide.

We are bound to loue, maintaine, and preserve, Tullius. the common attonement and fellowship of all mankind.

The nature of fauour and grace, is farthest off of all things from selfe-loue, seeking nothing lesse then her owne commodity, but rather respecting the commodity of others.

None of vs loueth God, that enforceth to will Pacuius. any thing contrary to Gods will. He perfectly loueth not God, that doth any thing without God. He perfectly loueth not God, that thinketh any thing besides God. The perfect loue of God, cannot stand with any care or study for this life. The perfect loue of God abideth not the coupling with any other loue. The perfect loue of God knoweth none affection to kindred, it knoweth no difference betweene poore and rich, it knoweth not what meaneth mine and thine, it cannot diuide a foe from a friend: for he that truly and perfectly loueth God, must loue God alone, nothing besides God, nor with God, but loue all indifferently in God, and for God.

There are two kindes of loue, the one naturall, and the other heauenly.

The sixt Booke.

The good louer loueth his soule better then his body.

Pithagoras The cull louer loueth his body, & not his soule.
A man of feeble courage annoyeth himselfe lightly with that which he loueth.

Homer. To be louing to him that hurteih vs, is the most acceptable thing in the sight of God that a man may doe. Thou shalt be beloued of God, if thou follow him in this point: In desiring to doe good to all men, and to hurt no body.

Mar. Aur. There is true loue, where be two bodies separate, and but one heart together.

Loue is payed with loue.

Pithagor. Small substance increaseth where concord reigneth: by discord, great things are scattered, and come to naught.

Of loue mixed with mockery, followeth the fruit of infamy.

There be fve wayes noted of louing one another, of the which number one way is praysed, thre be utterly dispraysed, & one neither praysed, nor dispraysed. First a man may loue his neighbour for Gods sake, as euery good vertuous man loueth euery man. Secondly, a man may loue his neighbour for naturall affection, because he is his son, his brother, or kinsman. Thirdly, he may loue for vaine-glory, as if hee looked of his neighbour to be worshipped, or aduanced to honour. Fourthly, a man may loue for couetousnesse, as when hee cherissheth and flattereth a rich man for his goods, or when he maketh much of them that haue done him pleasures, or may doe. Fifthly, and lastly, he may loue for his sensuall lust & appetite, as when he loueth for delicate fare, or else when his minde foolishly runneth and doteth vpon women,

women. The first way to loue his neighbour for the loue that hee beareth to God, is onely worthy to be praised. The second way, naturally deserueth neither praise nor dispraise. The third, the fourth, and the fift, to loue for glory, aduantage, or pleasure, all thre be vtterly naught.

Likenesse of manners maketh stedfast & perfect.

Of all things, the newest is best, saie of loue Seneca, and friendship: which the elder that it waxeth, is euer the better.

Too much selfe-loue is cause of all euill.

Repentance is the end of filthy loue.

Lewd loue is the businesse of loyterers.

Loue cannot be mingled with feare.

There is nothing so dark, but that loue espleth.

Loue leaueth no danger vnattempted.

It is not possible for a seruant to be diligent that loueth not his maister.

Hee that hath a whole and cleare heart, without Mar. Aur. inforcing, vttereth louing words: hee that hath an euill heart, alwayes ouercommeth others with words of malice.

That person that is entirely beloued, causeth euer great griefe at his death.

The loue of a foole is moze noysome then pleasure Socrates. saie.

As one bird loueth another, and one beast another, and one wise man another: so one foole loueth another.

Loue peace, maintaine conoord, be mercifull to the penitent, despise not thine vnderling.

Haunt not too much thy friends houses, for Aristippus that engendzeth no great loue: nor be not long from thence, for that engendzeth hate, but vse a meane in all things.

The sixt Booke.

Loue betwene neighbours suffereth to be mitigated with water: but it is requisite that the love of the Prince and the people be perfect and pure.

Aristotle.

It is better for a man to love good-fellowship then money.

There is no perfect love, where is no equality betwene lovers.

Mar. Aur.

Loue in young blood, in the spring time and flourishing youth, it is a poison that forthwith spreadeth into every veine: it is an herbe that by and by entreth the entrails: a swooning that incontinently mortifieth all the members: and a pestilence that assaileth the hart, and finally, it maketh an end of all vertues.

Plato.

As in every place Iute findeth somewhat to cleane to, so loue is very seldom without a subject.

Mar. Aur.

The great voyce outward, is a signe of little loue inward: and the great inward loue keepeth silence outward.

The old lecherous lover is a Leake, with a white head and a greene talle.

Hermes.

Like as the fire wasteth the fire-brand, so doth scornefulnesse wast loue betwene friends.

Better are the stripes of him that faithfully loveth, then the delectable kisses of him that hateth.

This is the iust ordinance of God, that he that loveth shall haue an end, and it that is beloued shall take an end, and the time that we are in shall also end: then it is reason that the loue wherewith we doe loue should end likewise.

Hermes.

What charitable is.

Charitie is a good & gracious effect of the soule, whereby mans heart hath no fancy to esteeme, value, or ponder any thing in this wide world beside

beside or before the care and study to know God.

God, as hee himselfe is all Charitie and Loue, and the onely beginning of all goodnesse, so there floweth freely from him, as from the onely fountaine of his grace into the heart of man (the instrument of all grace) all good motions to worke well, and that freely, lovingly, and of good-will, by the power and freedome of his spirit, without respecting of merit thereby, or iustification, but reverently (with all toylfulnesse) tendering and seeking the only glory of him, by whom (through grace) he is so freely and mercifully iustified, made righteous, and saved.

Charitie is the childe of Faith.

Chrisost.
Augustin.

Good workes make not a man iustified or righteous: but a man being once iustified, doth good workes.

No deserts of men can haue place before the grace of God.

Charitie is not like one vertue, but is such a thing, that by many degrees of diuers vertues it must be gotten, as the small conclusion of all labour and trauaile in vertue.

All Charitie is Loue, but it is not true that all Loue is Charitie.

Charitie maketh men to forsake sinne, and embrace vertue.

Charitie is the whole perfection of a good man.

Charitie maketh a man absolute and perfect in vertues. Plato.

The filthy effects of bribery, hindereth greatly the worke of Charitie.

As conetionnesse, bribery, and extortion, are neuer contented, but needy: so charitable liberalitie is euermore blessed with plenty.

By

The sixt Booke.

By our Charitie with God, wee learne what is
our duetie towards man.

August.

The two wings wherewith a man flyeth vnto
God be these: if thou forgiuest him that hath of-
fended thee, and dost helpe him that hath neede of
thee.

How can Charitie to man stand, when Char-
itie to God (which is obedience to his will) is ou-
erthrowne?

Six things here following are specially to be
noted, that in what man soeuer any of them doe
reigne, there abideth not in him any spark of Gods
Charitie: First, looke vpon the vnmmercifull and
cursed man, that being voyd of pittie cannot for-
giue, but still boyleth in his appetite to be aue-
nged. Secondly, looke vpon the enuious stomache,
how he without rest fretteth in coueting the sight
of his hurt whom hee so cruelly spighteth. Third-
ly, looke vpon the insatiable Glutton (without
godly regard) hee beastly prouideth his belly
chere. Fourthly, looke vpon the filthy Lecher,
how busie hee is to compasse his vngratious
thoughtes. Fifthly, looke vpon the wretched Coue-
tous man, how without reason and good order, hee
continually scrapeth, and beateth his braine to ga-
ther gaires. Finally, looke vpon the Ambitious
and hautie hearted fellow, how busily hee bestir-
reth him to get promotion and worship. These
kinde of men, through their vaine and corrupt fan-
tasies (not possessed with the grace and Charitie
of God) be no lesse greedy to satisfie these their vn-
satisfiable desires, then the hungry and thirstie bo-
dies (through naturall necessitie) seeke to be re-
freshed.

Whosoever seeth in his heart any power or
title

title of hatred or enuy, for any manner of cause against any man, that person may be well assured that he is not in Charity with God.

Charity is a word much used with every man and woman, but not so well perceived, as it is commonly spoken.

Like as fire is an instrument, without which Plutarch. few workes can be finished, so without Charity nothing may be well done, and honestly.

Like as God, and the Children of God are alwayes knowne to be all one in Charity, mercy, pity, patience, long-suffering, wishing welfare, health, and life to every man: so the Diuell, and the children of the Diuell are knowne to be alwayes one, by their enuy, spight, and malignity, by their cruelty, tyranny, impatience, swift reuengement, oppression, impouerishing, and spoiling, hinderers of health, and very murderers.

The summe of all.

In this life, of Loue there are two kindes,
That draweth men to ioy and paine:
On filthy Loue some set their mindes,
And godly Loue some men retaine,
The wicked doe count such Loue but vaine:
But Gods beauenly Loue and Charity,
Purchaseth th' euerlasting felicity.

The sixt Booke.

Of Patience: a mentall Vertue. Cap. III.

Patience is a nable vertue, appertaining as well to inward as to exterior gouernance, and is the banquisher of iniuries, the sure defence against all the effects and passions of the soule, retaining alwayes glad semblance in aduersity and dolor.

How to
obtaine
Patience.

The meanes to obtaine Patience, is by two things principally: a direct and byright conscience, a true and constant opinion in the estimation of goodnesse, which seldome cometh onely of nature, except it be wonderfull excellent, but by the diligent study of very Philosophy (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

Socrates.

Patience and good beliefe in God, maketh a man victorior.

He is perfectly patient, which in his fury can subdue his owne affections.

Ambrose.

Better is he that contemneth injury, then he that sorroweth: for he that contemneth it as he nothing felt it, passeth not of it: but he that is sorrowfull, is therewith tormented, as though he felt it.

Epicteus.

Sustaine, abstaine: sustaine, and beare aduersity, and abstaine from all euill and filthy pleasures and pastimes.

Mar. Aur.

It is oftentimes seene that it cannot faile in a man that can suffer and hath patience, to haue vertue and force.

He is worthy to be called couragior, strong, and stout, who doth not onely with Patience suffer iniuries, rebukes, and displeasures done vnto him,

him, but also doth good against those evils.

One of the vertues that a wise man ought to haue, (wherein he shall be knowne as wise) is that he can suffer well: for a man that can suffer well, was euer wise and well mannered.

He that is patient and sober, shall neuer repent him.

Be patient in tribulation, and giue no man cause Hermes. to speake euill of thee.

Let not thy heart sat'e thee, although fortune turneth her face a while from thee: but patiently beare the time: for merry euen-tides oftentimes follow carefull mornings.

Receiue patiently the words of correction, al- Hermes. though they seeme grievous.

In suffering afflictions, Patience is made strong.

Patience and perseuerance are two proper notes: whereby Gods children are truly knowne from hypocrites, counterfaytes, and dissemblers.

By patience we are rendred vnto God, and approued of among men.

Humility, Patience, and faire speech, are the pacifiers of wrath and anger.

The trauailes that come of necessity, ought with Mar Aur. good courage to be endured.

Be constant and patient in aduersity, and in prosperity wary and lowly.

The best way for a man to be auenged, is to Mar.Aur. condemne injury and rebuke, and to liue with such honesty and good behaviour, that the doer shall at the last be thereof ashamed, or at the least lose the fruit of his malice, that is to say, shall not telopce and haue gloze of thy hinderance and damage.

The sixt Booke.

Even as yron, except it be often scoured, will
soone corrupt and waxe rusty: so except the sinfull
heart of man, and his flesh, be often scoured with
the whetstone of aduersity, they will soone corrupt,
and ouergrow with the rust of all filthinesse and
sinne.

The summe of all.

*Patience is a Vertue both noble and necessary,
Appertaining to the inward and exterior gouernance:
Patience is a vanquisher of approued iniury;
A sure rocke of defence against all disturbance.
This Vertue therefore to obtaine, giue diligent attendance.
By two things thou shalt learne it, to thy comfort in distresse,
An vpright conscience, and constant esteeming of goodnesse.*

Of Diligence, Agility, or Quicknesse. Cap. IIII.

Seneca.
Aristotle.

Diligence quickly dispatcheth all things.
Hee that diligently attendeth to his busi-
nesse, can neuer repent him, but bringeth all
his workes to a perfect and good conclusion.

Diligence and carefulnesse are the keyes of cer-
tainety.

Hermes.
Cicero.

Diligent purueyance is great surety.

There is nothing so fearefull vnto wise and
circumspect men, but by diligence it may be fore-
seene, and happily brought to passe: netther is there
any euill, but that it must readily fall vpon those
which be vndiligent, carelesse, and sluggish.

Cicero.

God which is immortall, doth (as it were) sell
all things vnto vs for our labour and trauaile.

They which will come to an happy estate, must
diligently labour in this world.

Of Diligence.

112

A thousand evils do afflict daily that man, which Salust.
hath to himselfe an idle and an vnprofitable care
take.

There was neuer any man that obtayned re-
nowne by his carelesse sluggishnesse.

Diligent labour preuaileth mightely: yea, it Virgil.
ouercommeth all things.

Those studies which seeme laborious in youth=
fall sweet, are made right pleasant rests vnto olde
age.

By the deceitfull popson of sloath, vertue bee=
ing overcome, it pēdeeth to the breach of confus=
ion, and falleth on a sodaine to bitter decay.

We know that there is nothing so easie but it Terence.
will seeme hard, if it be not with chearefulnesse ta=
ken in hand.

Nothing vnto man is so hard, but by diligence
it may easly be found out.

If by diligence thou shalt bring any noble thing Virgil.
to passe: thy labor shall soone be over-past and gone,
but thy glory shall still remayne: and if at pleasure
thou accomplish any vile act, the remembrance
doubtlesse of the villany shall still remaine, euen
when thy pleasure is farre past and gone.

The waking eye, and well occupied hand, attai=
neth of right vnto many great things.

There is nothing so good to make a horse fat Diogenes,
as the eye of his Master, neyther is there ought
better to make Land fertile, then the steps of the
owner, that is to say, the Masters diligence.

By danger, dread, and doubtfulnesse, diligence Demosth.
is greatly hindered.

It oftentimes happeneth, that they which be Alex. Sen.
slacke and indiligent in doing their duties at the
beginning, after that they haue bene admonished
thereof

The sixt Booke.

thereof, eyther by their friends, or by the goodnesse of their owne proper wits, they haue bene industrious and very diligent. Contrariwise, others which at the first haue bene quicke, with a marvellous dexteritie and promptnesse, they haue afterwards by little and little relented: yea, and hauing gathered together (as diuers haue) good estimation and abundance of substance, haue withdrawn themselves from painefull affaires, and at the last, be to no man, but onely to themselves, profitable.

Pittachus.

Nothing shall cause a man more diligently to do his dutie, then to thinke what he would require of him that is inferiour to him.

Musonius.

He that is diligent shall enjoy the profit of his labour and diligence.

The summe of all.

Diligence is a quicknesse and liuelinesse of minde, whereby all things are finished most aptly:

Diligence doth alwayes this commoditie finde,

It neuer repenteth but endeth most gladly.

Carefull diligence is the key of certaintie,

And if with diligence men doe their businesse,

What reward shall follow the end will expresse.

Of Liberalitie. Cap. V.

Aristotle.

Libera'litie is as well a measure in giuing as in taking of money and goods.

Liberalitie is not in the multitude or quantity of that which is giuen, but in the habit or fashion of the giuer.

It is Liberalitie to giue according to a mans ability.

That

That is not to be approued Liberalitie, wherein Tullius:
 is any mixture of auarice or rapine, for it is not
 properly liberalitie to exact vniuersally, or by violence
 or craft to take goods from particular persons &
 distribute them to a multitude: or to take from
 many vniuersally, and enrich therewith one person
 or a few: for the true precept concerning benefices
 or rewards is, to take good hede that he contend
 not against equity, nor that he uphold any iniury.

There be two fountaines which doe approue Valerius
 liberalitie, that is, a sure iudgement and an honest Max.
 fauour.

He onely is liberall, which distributeth accor: Aristotle.
 ding to his substance, and where it is expedient.

Liberalitie taketh the name of the substance
 of the person from whence it proceedeth. For it
 resteth not in the qualitie or quantitie of things
 that be giuen, but in the naturall disposition of
 the giuer.

Wonderfully is the loue of the multitude stir: Tullius.
 red with the fame and opinion of liberalitie, boun-
 tifulnesse, iustice, and faithfulnessse, and of all those
 vertues which appertaine to the mildnesse of man-
 ners, and gentlenesse.

It should seeme that as man being the most pre: Theophr.
 tiuous and goodly creature of all others vpon the
 whole earth, & so in large manner wonderfully en-
 dowed with diuine grace from the high God &
 house, should in such wise most earnestly regard his
 estate and creation, that not onely (as a Lord ouer
 them) to haue and enjoy the pleasures of them (for
 his sufficient and needfull purpose) but also most
 louingly with all diligence to see to the reliefe
 and comfort of those that by creation are like vn-
 to himselfe.

The sixt Booke.

Aristotle. Liberality in a Noble-man, is to be commended, although somewhat it exceed the termes of measure. And if it be well and duely employed, it requireth perpetuall honour to the giuer, and much fruit and singular commoditie thereby increaseth. For where vertuous and honest men be aduanced and well rewarded, it stirreth the courages of them that haue any sparke of vertue, to increase therein with all their force and endeauour: Wherefore next to the helping and relieuing of a calamitie, the most part of liberality is to be employed on men of vertue and good qualities: wherein is to be required a good election and iudgement, that for hope of reward or fauour (vnder the cloake of vertue) be not hid the most mortall payson of flattery. Liberality which is vpon flatterers employed, is not onely perished, but also spilled and deuoured.

Seneca. He is liberall that delighteth more in good renowne then in money.

Socrates. A liberall man cannot be enuious.

He that is liberall cannot lye amisse.

Giue liberally for thy profit.

As liberality maketh friends of enemies: so pride maketh enemies of friends.

They that be liberall, doe with-hold or hide nothing from them whom they loue: whereby loue increaseth, and friendship also is made perpetuall and stable.

Hermes. He that is liberall neglecteth not his goods, nor giueth it to all men, but vseth it so, as he may continually help others, and giueth when, and where, and vnto whom it ought best to be employed.

Tullius. Liberality and beneficence be of such affinity, that the one may neuer from the other be separate,

Of Temperance and Moderation. 114

for the employment of money is not liberality, if it be not for a good end or purpose. Beneficence is neuer taken but in the better part, and is taken out of vertue, where liberality commeth out of the coffer.

Liberality causeth men to be greatly marualed at. Alex. Scu.

A liberall heart is cause of beneuolence, although sometime perchance power lacketh. Tullius.

That same liberality that standeth in trauell and diligence, is both most honest, and also spreadeth farthest, and is able to profit most.

It is the greatest part of Godlinesse, to know ledge the liberality of Gods goodnesse towards vs: and to giue onely prayes vnto him, from whence all things are yelded to our releses. Pacuius.

The summe of all.

*Liberality is a certaine measure,
That springeth of fauour, friendship, and amity;
In giuing or receiuing land or treasure,
After a mans substance or ability:
But chiefly in comforting the poore and needy,
For that is liberality in very deede,
To helpe the poore miserable in time of neede.*

Of Temperance and Moderation.

Cap. VI.

Temperance is a noble vertue, and chiefly appertaineth to the honourable estate of mankind, whereby the Princely gouernour, Reason, (which raigneth as a King in man) is knowne to beare sway in man: whereby is happily tempered all his doings, and thereby differeth from the effect of beasts. Photion.

The sixt Booke

**Temperance is enemy to lust, and lust is a way-
ting servant vnto bodily pleasure.**

Boëtius.

**Temperance calleth a man backe from all grosse
affects and carnall appetites, and letteth him not
exceede neither in foolish reioycing, nor in vngodly
sorrowing.**

Cicero.

Isocrates.

Temperance is the pacifier of all tumults.

**Grosse affections and lusts, are either vicerly to
be refused, or else with moderation to be vsed.**

Plutarch.

**He is to be called a temperate and moderate per-
son, which not onely hath power ouer his wanton
and corrupt affects, but so endeauours also him-
selfe, that in his Countrey he is chargeable to no
man, to no man cruell or grieuous, neither to any
man dangerous.**

**For hee is tempered with the light of the hea-
uenly grace, he is of nature familiar and gentle: he
is easie to men that will come and speaks with
him: whose house is vnlocked, not shut, but open
to all men, where euery man, as it were in tempests
and stormes, may repaire for their relieuement and
succour.**

Anaxag.

**Youth vntemperate and full of carnall affecti-
ons, quickly turneth the body into age, to be full
of infirmities, foule and feeble.**

Cicero.

**When the vnbrideled carkasse or fraile flesh of
man is not well tempered or discretly ruled, but
ouermuch cherished, set at liberty, and pampered,
then is the soule the lesse regarded or looked vpon,
but abideth in most deformed state and miserable.
And the more delicately the body is handled, the
more stubboznelly it wasteth against the minde,
and doth cast it off, euen as a horse too well chert-
shed, bleseth oft to cast his rider. The heauy burthen
of the body soze oppresseth the minde.**

He

He cannot commend temperance, which thinketh that the chiefe good thing consisteth in pleasure, for temperance is thereto enemy.

As temperance doth mitigate all grosse appetites, and causeth them to be obedient to reason, and doth preserve the iudgement of the minde, so temperance is thereto an enemy, for it greatly troubleth and inflameth much the minde. Cicero.

If thou wouldest consider the excellency of mans nature, and the dignity thereof, thou shouldest well perceiue how foule and dishonest a thing it is to be enclined vnto Lechery, immoderate eating and drinking, and to liue loosely and wantonly: and contrarily, how honest, faire, and commendable a thing it is, to liue continently, temperately, sably, and soberly. Tullius.

He is worthy to be called a temperate and moderate person, which firmly governeth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the minde. Thucide

The summe of all.

Of all noble vertues that God giueth to man,
And (whereby as reasonable) he is knowne from beasts,
Temperance is of force, apprehend it who can,
To bridle grosse effects, which the wise detests:
It preserveth excessse at banquets, and at feasts,
It offereth also to a contented minde,
To take with thankfulness such as it doth finde.

The sixt Booke.

Of Chastity. Cap. VII.

Propertius **C**hastity, purity of life, continency, or refusing the corrupt pleasures of the flesh, and of this world, are precious in the sight of God, and doe possesse such as keepe their bodies cleane and undefiled, and in life restraîne from all euill.

Chastity is the beauty of mans life.

Chastity and purity of life consisteth either in sincere virginity, or in faithfull matrimony.

Chrisost.

Hom. de

inuicent. cru.

The first degree of Chastity is pure virginity, and the second faithfull matrimony.

Abstinency and Continency are two forcible vertues against Auarice and Lchery, two capital vices: which being refrained by a noble man that liueth at liberty and without controulement, procureth vnto him (besides the fauour of God) immortal glory: and that City or Realme hath long prosperity, whose Governours are not acquainted with these vices: For as Valerius maximus saith, wheresoeuer this feruent pestilence of mankind hath entry, intury raigneth, reproach and infamy spread and deuoure the name of Nobility.

Val. max.

Theophilus.

That thou maist auoid filthy loue, a dissolute and libidinous life, with other kinde of filthinesse, embrace that loue which God alloweth, and keepe chastity and purity of life, which consisteth in sincere virginity, or in the faithfull state of matrimony.

Apuleius.

A chaste heart (which is onely seene and approved of God) is most precious and blessed in his sight, and therefore deserueth of all men so farre forth to be well iudged or condemned, as the words uttered from the mouth, the manner of

of outward gesture, the blage in eating & drinking, and the order of apparell, seemeth to be honest, modest, temperate, and seemely.

A wise man when hee is once stirred vp to the unnaturall desire of wanton and vncleane things, he will by and by charge himselfe with the loathsome state of filthinesse, and will flye (to his power) euen from the very secret and inward consent of them, and much rather from the committed fact.

It must needes be a poynt of great continencie Musonius. and integritie (if it be possible for any man) not to be caught with the intisements of bayne beautie, comeltnesse of body, outward and gay gloze, nor with the vaine pleasures of the World, but to be restrayned by the respect of iustice, equitie, cleannesse and chastitie: yea, and with the bridle of the feare of God, not to consent to corrupt concupiscence, which both in that sort deceiue them (specially all carnall men) and blindeth right iudgement in them.

Some men there be whom bodily lust tickleth Socrates. not at all, such men ought not by and by to ascribe that vnto vertue, which is an indifferent thing, for not to lacke bodily lust, but to overcome, it is the office of vertue.

Neither suffer thy hands to worke, nor thy tongue to speake, nor thine eares to heare, that which is filthy and euill.

Beware of the baptes of wanton women, which Socrates. are laid out to catch men, for they are great hindrance to him that desireth wisdom.

Fly from filthinesse of life.

At thy Table let all things be pure, chaste, and holy, euen as hee is holy whose gifts thou shalt there haue in hand.

The sixt Booke.

Cassidorus There be six things that preserveth Chastitie, sobernesse in diet, labor, sharpenesse of thinner apparell, byndeling the senses, that is to say, the five wits: also, little communication, and that with honesty, and eschewing opportunity of the person, the place, and the time.

August. Where necessity is toynd, or layd unto chastitie, there authority is given to lechery, for neyther is the chaste, which by feare is compelled, neyther is the honest, which with need is obtained.

Bernard. Chastity without charity, is a Lampe without Oyle: take the Oyle away, and the Lampe giveth no light: take away charity, then chastity pleaseth not at all.

Pontanus. That man whose minde is wholly dedicated to the vse of vertue and purity of life, and despiseth the vanities of this short life, most certainly preserue, and obtaineth salvation in the end.

The summe of all.

Because flesh is fraile and procureth filthinesse,
And worketh with woe the soules deformitie,
It behoueth in time to eschew such wickednesse,
And willingly to imbrace the vse of Chastitie,
Handle not, heare not, nor speake that is filthy,
Detest from the heart Women light and wanton,
For many by their baits are caught to destruction.

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THE SEAVENTH BOOKE.

Cap. I.

An Admonition to auoid all kinde of Vices.



The causes of all inconueni-
ces and hurts that may happen
to man, are his owne vices:
which bringeth him into the
hatred both of God and man,
yea, and of himselfe also at the
length. Wherefore the Philo-
sophers above all things haue
euer abhorred them, and by all meanes endeou-
red to quench and destroy them, both in them-
selues and in all others. And although there be
 sundry sorts of vices, some naturall, some vnnat-
turall, and some against nature: I thinke it not
needfull to distinguish them, but because they are
all euill, I therefore endeavour to make them all
abhorred. Wherefore I haue in this Booke gather-
ed the sayings of the Philosophers concerning
the vilenesse and corruption of the most part of
them: shewing what detriment and hurt commeth
through them, which I wish that all men would
diligently note, lest not being warned by other
mens harmes, they do (through their owne) teach
others to beware.

The seauenth Booke.

Of Vice, Sinne and Wickednesse. Cap. II.

Like as Vertue is a garment most comely and precious, whereby the soule is garnished, to the glory of the most high God: so Vice and Wickednesse is filthy, abhominable, and vncomely: which corrupteth and destroyeth the soule, contrary to the will of God.

Mar. Aur. Cursed is the man that knoweth not to be a man, but maketh himselfe lesse then a man by his Vice.

Anaxag. The life of that man is wicked, that many bewaileth: and in whole death euery man rejoyceth.

Protegeus. As there is nothing vpon the earth better then good creatures: so there is nothing worse then vicious and wicked men.

Aristotle. They that be daily inclined and vterly disposed to vice and wickednesse, shall not at any time increase in riches, nor profit in any science.

All such as to the multitude of their sinnes & wickednesse are hopelesse, and such as haue committed thefts and slaughters, with such other like wickednesses: the iustice of God, and their owne deleris damne themselves vnto euerlasting death, from the which they shall neuer be deliuered.

If thou hast wickedly sinned, repent thou speedily, and tarry not till to morrow.

Plato. Woe be to that wicked and sinfull man that hath not power to turne from the filthy workes of fleshy and vayne pleasures, which hinder him from the blessed estate, and keepe backe his soule from the presence of God.

Mar. Aur. It is more wickednesse to change or alter good

Of Vice, Sinne and Wickednesse. 118

good lawes to awake strife, and raise noyses, to abate noblenesse, to exalt the vnworthy, to banish innocents; and honour theues, to loue flatterers, and dispraise them that be vertuous, to embrace delights, and tread vertue vnder foote, to wepe for them that be euill, and laugh them to scozne that be good: and finally, they are all wicked that take lightnesse for their mother, and Vertue for their stepmother.

It is very wickednesse to seeke praise by counterfained Vertue.

Sin, and seeke wickednesse, where thou knowest God is not.

An euill man is neither his owne friend, nor yet any other mans.

It is great corruption vnto the people, to haue a vicious and corrupt Ruler.

Beware of sin as the serpent of the soule, which spoyleth vs of all our ornaments and seemely apparel in Gods sight.

Neither suffer thy hands to worke, nor thy tongue to speak, nor thine eare to heare that which is euill or wicked.

If thou dost not intend to doe good, yet at the least refraine from doing euill.

Feare and eschew thine owne vices, and be not curious to search out other mens.

Thinke all things may be suffered saue althynesse and vice.

As wee are set in diuers pleasures by our vice, so wee fall honourably into diuers miseries, and are noted, to our great infamy.

Nothing is euill but that which is coupled with some vice and wickednesse.

He that is rooted in sinne, will not be corrected.

The

The sixt Booke.

Plutarch. The euill which vicious persons doe in the company of a Prince are reputed his.

Use not familiarity with any vicious person.

Hermes. Without comparison he is worse that fauoureth euill, then he that committeth the euill: for the one proceedeth of weakenesse, and the other of malice.

Rulers and men in authoritie shal exceedingly, that giue others license to sinne.

It is hard for a man hauing license to sinne, to keepe himselfe there-from.

Anachar. Sinne plucketh the soule from God, whose Image the soule should beare.

Plato. Through sinne and wickednesse kingdomes are altered and changed.

Iuuenal. Through sin Princes are remoued from their royall state and dignity.

What sin is. Sinne is an act straying from the order of the end vnto which it should be directed, contrary to the rule either of nature, or of reason, or of the euermoldesting Law.

Ambrose. Sin is the breach of Gods Law, and the disobedience of the heavenly Commandements.

Augustine. Sin is either that which is spoken, committed, or couered, contrary to the euermoldesting Law.

Contupiscence. Sinne (like an euill tree) hath many branches, as the loue of our selues, the loue of pleasure, of whozedome, drunkennesse, and gluttony, the loue of glory, honoz, ambition, and such other vices: and vpon this wicked rabble and such like, crafty Concupiscence waiteth as a seruant at inches, applying each of them the objects of their kinde. And if it be not obeyed, there must also needs be suffered the rule and gouernment of sin: for experience often teacheth that in this respect the malice of concupiscence is great, and therefore not to be spoken.

There

Of Vice, Sinne, and Wickednesse. 119

There be three things that cause vs to sinne: *The occasi-
on of sinne.* first, foolishly to flatter our selues, and thinke that
God seeth not our sinnes: secondly, to perswade
our selues that God careth not for our sins: third-
ly, because we waigh not Gods iustice, but respect
him onely to be mercifull, and will of purpose be
more sinfull.

But that is in seruitude to sinne, the strength *The serui-
tude of sin.* thereof and the power of Sathan is such, that no
vertue or strength of man, no nor the strength of
my celestially spirits can doe any good, or helpe to
make him free: for it is onely the power of the hea-
uently and most mighty Spirit of God, that freely
purgeth the hearts of men, and freeth them from
the bondage of sinne and Sathan.

The wickednesse of mans life maketh the spirit
of God dull in the heart of man, that is, not to
worke in him according to his diuine nature.

If a man would rightly vnderstand the high *A good
meane to
forsake sin.* Majesty and puissant state of the great and terri-
ble God: would he not thinke that when he hideth
himselfe in darknesse, and doth the deeds of dark-
nesse, that he should be neuertheless manifest vnto
him in all his doing, who is able to perceiue the
secret of the heart?

Where sin by authority is duely punished, there
the country & people are most happy and blessed.

Cities are well gouerned when the wicked be
punished.

The feeble are defended from the mighty, and
the true from the vntrue, by the vertue of Justice:
who also rooteth out the wicked from among the
god.

But is a vicious person that intendeth onely his
owne profit.

The seauenth Booke.

Xenoph.

If thou intendest any thing whereof may grow any goodnesse, deuote to proceed with all diligence: but if by thy workes may chance that which is euill, then be as swift to conquer thine owne will.

Plato.

Thou canst not alwayes keepe thy Sinne and wickednesse vnspied, though for a season it be secret and hid: for Truth, the true daughter of God and of Time, hath sworn to detect Sinne and vice.

Mar. Aur.

They that be euill, be alwayes doubly euill, because they beare armour defensue to defend their owne euils, and armour offensue to assaile the good manners of others.

They liue very badly that alwayes begin to liue, forasmuch as their many beginnings doe make their owne euils still vnperfect.

Hermes.

It is better to suffer death, then by compulsion to doe that which is euill.

There is but one way to goodnesse, but the wayes to euill are innumerable.

To be much inquisitiue about others offences, is a signe of an euill disposition.

Mar. Aur.

The greatest euill of all euils is when a man forgetteth that he is a man, putting reason vnder foote, strapping his hand against Vertue, and letting Vice rule the byidle.

What doth it profit thee to haue an expert tongue, a quicke memozy, & cleare vnderstanding, great science, profound eloquence, or a sweet stile, if with these graces thou hast a wicked will.

Socrates.

Rulers by vsing viciousnesse destroy not onely themselves, but all others besides, that are vnder their gouernance.

Plato.

There is no good Gouvernour that commandeth others to auoide Vices, and will not leaue them himselfe.

Vertue

Of Vice, Sinne and Wickednesse. 120

Virtues cannot be seene in a man, except he first Hermes.
put away his vices.

As some poplons are so contrary by nature Seneca,
that one cureth another, so it is likewise of decetts
and vices.

Hee which giueth riches or gloze to a wicked Plutarch.
man, giueth Wine to him that hath a feauer.

If they be miserable which haue cruell What: Virgil.
sters, although they may go from them: how much
are they more miserable that serue their Vices as
their Ma. sters, from whom they cannot flye?

A thousand evils doe follow wickednesse, but
specially that most wretched torment and bepation
of a guilty conscience.

Sinne accuseth to eternall death.

An hundred tongues and mouthes as many,
Although I had with eloquence high:
And though my voyce all Iron were
In strength, yet could I not declare
The vice of men, nor yet can tell
What paines therefore they suffer in hell.

As the hearts of the wicked are altogether har-
dened and impenitent, so they heape by displea-
sure vnto themselues against the day of Wrath,
and the terrible appearing of the iust iudgement
of God.

The match to kindle against vs the fierce fire
of Gods wrath, is our sinnes.

The fault committed is of our selues, but God Caro.
is blamelesse.

He is a foole that committeth sinne: hee is wise
that repenteth him of his sin, but he is to be coun-
ted most wise that flyeth from the fact of sinne.

Euery sinne is conceived first in the heart, and Arnobius.
afterward finished in word or fact.

The

The seauenth Booke.

The heart of man is defiled and vncleane: and all the sinnes committed by men procede from thence, as from a fountaine of all euill and mischiefe.

Plato. As in euery Pomegranate there is some graine rotten: so there is no man but hath some euill condition.

Socrates. As a man appeareth moze in a mist then in cleere weather, so appeareth his vice moze when he is angry, then when he is at quiet.

Hermes. As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

Plato. Like as the flye which feedeth vpon corrupt things, despiseth the sweet and pure hearbes: so wickednes doth follow the wicked, despising all goodnesse.

Socrates. Like as one branch of a tree, being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole company.

Hermes. As men for their bodily health do abstaine from euill meates: so ought they to abstaine from sinne for the saluaton of their soules.

The summe of all.

*As the soule which by vertue is chiefly garnished
Doth shew and set forth Gods eternall glory:
So the soule that with Vice is replenished,
Forgetteth God and sinneth most wickedly,
Embrace then Vertue, for Vice is most filthy,
And Vertue at no time in man can shine cleare,
While Vice and Wickednesse in him shall appeare.*

Of Ignorance, and Errour. Cap. III.

Ignorance is a madnesse of the Soule, which Plato. while it labourerh to attayne the truth, is confounded in the knowledge of it selfe.

Great is the hurt that hath chanced by ignorance.

They which be ignorant and of cull dispoſition be unhappy: For where ignorance and sinne is, there infelicitie and miserie most plainly appeareth.

To be ignorant of Gods true seruice, is not to be commended: but to be rather bitterly blamed and punished by the hand of God.

As the light of godly knowledge increaseth vertue, and worketh a godly life: so the darknesse of ignorance hindereth Vertue, and increaseth a wicked life.

There is nothing worse then to liue beastly Plato. and out of honest order: and the greatest and most evident cause and token thereof is, the sin of ignorance, which is an bitter enemy and contrary to the vertue of knowledge.

The ignorance of knowledge that is in brute beasts, maketh plainly the difference betweene men and men: for so much differeth man from the dull and brutish beast, as he sheweth himselfe by knowledge to be cleerely vnspotted of ignorance.

It is properly to be termed brutish, that is Aristippus grosse and dull of sense, and lacketh the capacite of knowledge: and finally, brutishnesse is very ignorance.

As ignorance maketh a man beast-like, and keepeth

The seauenth Booke

keepeth him low, and in the state of beggery and misery: so knowledge putteth away beastlinesse, it rayseth a man by, and setteth him in the state of dignitie.

Plato.

What ignorance is.

The vertue of Gods truth is an instruction of them that be ignorant, for the minde of man is not so bright by the light of Nature that it can by the owne Marpenesse know the things that be of God, and necessary to be knowne for the saluation of man: wherefore it behoueth him to haue a more godly light, whereby hee may haue the true light, and thereby be truely taught: that is to say, by the light of the spirit of God, in the vnderstanding of the Word of God.

An ignorant man may be knowne by thre poynts: hee cannot rule himselfe, because hee lacketh reason: hee cannot resist his Lusts, because hee lacketh wit, neyther can hee doe what hee would, because he is in bondage to a woman.

There is none so ignorant, as hee that trusteth most to his owne wit: none so vncertaine as hee that most trusteth fortune: nor any so much out of quiet as he that is combred with an vnruly brawling wife.

The boldnesse of the ignorant, ingendzeth all euils.

Throughe lacke of wit, springeth much harme: by meanes of ignorance much good is left vndone.

Socrates.

The ignorant in their banquets vse minstrells to cheere them, but the learned with their voyces delight one another.

Hee that is ignorant in the truth, and led about with opinions, must needs erre.

It is a great shame for an olde man to be ignorant.

It is a shame to be ignorant in that which euery Socrates. man ought to know.

He is an ignorant foole, that is gouerned by womens counsell.

He that doubteth and mervailleth, seemeth to be ignorant.

It is better to be ignorant in vile things, then Pithagor. to know them.

Hee that knoweth not how much hee seeketh, Socrates. doth not know when to finde that which hee lacketh.

That which is well done is done wittingly: but that which is euill done is done ignorantly.

Ignorance in a Prince is a stroke of pestilence, Mar. Aur. it slayeth diuers, and infecteth all persons, and bndeth peopleth the Realme, chaseth away friends, and giueth heart to enemies of strange Nations, that were befoze in dread, and finally, damageth his person, and slandereth euery one.

Idlenesse ingendzeth ignorance, and ignorance Plato. ingendzeth errour.

Of small errours not let at the beginning, springeth great and mightie mischieses.

The beginning of errour is to thinke those Augustin. things to please God, which pleaseth our selues: and those things to displease God, wherent our selues be displeased.

Those things be very delectable and pleasant vnto vs: which doe eyther like our eyes. with their outward curioſitie, glittering and garnesse, or our eares with some speciall pleasantnesse: and therefore we doe also thinke that they doe in like manner please the diuine senses.

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of the most heauenly God.

Mar.Cels. It is an old saying, that the multitude of them which doe erre, and their agreement in that errour, cannot make the errour allowable.

Custom without truth is but an old errour.

Cyprian. He is as well out of the way, which doeth commit an errour, seduced by the iudgement or inticement of another body, as hee that is seduced of himselfe.

It is most right that they which doe refuse the gift of the knowledge of God, should be againe refused, and haue it taken farre from them: and be ouerwhelmed to the bittermost, with the curse of ignorance and errours.

An errour is not overcome with violence but truth.

Errour at the end is knowne to be euill, and truth thereby is much the better knowne.

He that erreth before he know the truth, ought the sooner to be forgotten.

Mar.Aur. The vnderstanding which is dushed in errours, and depraued in malice, cannot be healed by medicines, nor redressed by reason, nor holpe by counsell.

The summe of all.

*Ignorance of the soule is very madnesse,
Which while it laboureth the truth to attaine,
Is confounded and wrapped in heauinesse,
Through selfe-knowledge, and feeblenesse of braine;
Yea, it is also most euident and plaine,
That ignorance is bred by idlenesse,
Euen so is errour by ignorance doubtlesse.*

Of Foolishnesse. Cap. I.I.I.I.

There is no greater enemy to Man-kinde, then Pithagoras folly.

To be overcome with affections, is a plaine evident token of foolishnesse.

Among the foolish he is most foole, that knoweth but little, and sheweth himselfe to know much.

A foole cannot be knowne among fooles, nor a Mar. Aur. wise man among sage folke.

It is a foolishnesse to trust much to dreames.

Fond and foolish dreames deceyue them that put their trust in them.

They be grosse and foolish Physitions, which take any counsell at the patients dreames.

When God will send dreames and visions, they chance to wise men in the day time.

It is a lamentable and miserable thing, a wise Hermes. man to be vnder the rule and gouernance of a foole.

Miserable is the state or change of the wealthy Legmon. or poore woman, that in stead of a wise man and godly, she fasten vpon a foole to gouerne her person, her goods, and family.

It is a foolish madnesse to thinke that rich men be happy.

It is better to be wise and poore, then to be foolish and a great Lord.

It is a shame to make the disciples of fooles, masters of Princes.

Seeke not the gouernance of a foole, for he can- Portegeus. not peple nor conserue what doth him good, no more then a Horse or any other brute Beast,

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which taketh no heed whether it be charged and burchened with gold or grauell.

Instruction in a fole increaseth more folly.

It is foolishnesse for a man to boast himselfe of such feates as other creatures by nature can doe better then he.

Tullius.

It is the proprietie of a fole to seeke out other mens faults, and forget his owne.

Mar. Aur.

Among wise men the fole is made bright, and among foles wise men doe shine.

Chilon.

A fole that from base pouertie is raised vp to riches and worldly prosperitie, is of all men most forgetfull and vnfriendly to his friend.

Protogeus

The more Riches a fole hath, a better fole he is.

It is a great folly for a man to muse much vpon such things, as doe passe his vnderstanding.

Isocrates.

Giue not too light credence to a mans wordes, nor laugh thou them to scoone: for the one is the property of a fole, and the other the condition of a mad man.

Diogenes.

A well-fauoured and fayre person that is a fole, is like a fayre house and an euill host harboured therein.

Mar. Aur.

There is nothing so assured, but the recurrence thereof ought to be feared if a fole haue the guiding thereof.

Many times of wise young men commeth olde foles, and of young foles customably commeth wise old men.

It is no general rule that all persons shall alwayes be young and light, nor that olde persons should be alwayes wise.

This is most true, that if the young men be borne with folly, the olde man liueth and dieth without

without couctousnesse.

Trust not a foole in his foolishnesse.

Protagoras

They that be prudent, though they be demanded, say little, but foolish folk will speake too much, without the asking of any question.

The beasts are more profitable to labour the earth, then the foolish persons be to serue in the Common-wealth.

M. Aur.

Like as raine cannot profit the corne that is sowne vpon dyce stones: so neyther teaching nor study may profit a foole to learne wisdom.

Seneca.

The summe of all.

There is to mankind no greater enemy
And that more hindereth his estimation,
Then the loathsome burthen of beastly folly,
Which plainly appeareth in each condition,
Foolles are ouertrowne with their light affection,
And as corne vpon stones is sowne in vaine,
Euen so are good counsailes to a foolish braine.

Of Wine and Drunkenesse. Cap. V.

The wine bringeth forth three grapes; the first of pleasure, the second of drunkenesse, the third of sorow.

Anarchar-
sis.

Like as with water malt is made sweet: euen so a sorowfull heart is made merry with Wine.

Hermes.

Wine inordinately taken, troubleth mans reason, maketh dull the vnderstanding, enlebleth remembrance, worketh forgetfulness, poureth in errors, and bringeth forth sluggishnesse.

A small quantitie of wine is sufficient for a wise and learned man, yea for any man, for therewith

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when he sleepeth, he shall not be troubled, nor feele any paine.

As too much wine weakeneth the sinewes in a man: so it also killeth the memorie.

Isoocrates. Wine vnrmeasurably taken, is an enemy to the soule.

Much wine and Wisedome may not agree, for they be two contraries.

Wine giuen out of time may be anoyance.

By Wine beautie fadeth, and age is defaced, Wine maketh forgotten, that late was imbraced.

Wine and wrath browneeth both the reason and senses.

Galen de sanitate tuenda. lib. 5. Of too much drinking proceedeth dropsies, where with the body, and oftentimes the visage is swolne and defaced: beastly surp, wherewith the mindes be perished: and of all other most odious is swine drunkennesse, wherewith both the body and soule is deformed, and the figure of man is as it were by enchantment transformed into an ougly and loathsome image.

It is not to be permitted, that perfect and pure Wine without alay of water, should in any wise be giuen to children: for as much as it hindereth the body, and maketh it moister or whotter then is conuenient.

Also it filleth the head with fume, in them specially, which be like, as children of hot and moist temperance.

Dicogenes. To take excesse of drinke is euery where abhominable.

Excesse bibbing and drinking, pricketh fast forwards to lecherie.

Demosth. To drinke wel, is a propertie meet for a sponge, but not for a man.

Drunkennesse

Drunkenness is an abominable vice in a teacher.

A drunkard is vnprofitable for any kinde of plato. god service.

Drunkenness vndoeth him that delighteth therein.

Wrath maketh a man a beast, but Drunkenness maketh him worse.

Drunkenness maketh a man unruly.

Drunkenness ought to be eschewed of all men, Plato. but especially of Rulers, watchmen, and Officers.

Like as when Wine spurgeth, it breaketh the vessels, and that which is in the bottome cometh vp to the brim: so Drunkenness discouereth the secrets of the heart. Plutarch.

The best meanes to keepe a man sober, is to Anachar. behold, see and remember the filthy beastlinesse of Drunkards.

The summe of all.

The Vine freshly flourisheth, and yeeldeth by kinde

Three sundry grapes, and of contrary condition:

Of pleasure, of drunkenness, and sorrow, thus we finde

By daily experience: through our grosse affection,

Wine inordinately taken troubleth mans reason,

And the filthinesse of Drunkards if thou see and remember

Shall sufficiently admonish thee to keepe thee sober.

Of Lying and blaspheming. Cap. V

Lying is a sickness of the soule, which cannot be cured but by shame or reason.

Lying is a monstrous and wicked will, that filthily defileth and prophaneeth the tongue of

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of man: which (of God) is otherwise consecrated, euen to the truth, and the utterance of his pra^{ys}e. **Solon.** By lying the truth is broken, God grievously offended, our owne state and our neighbours also much impaired, all which take harme, when in lying we will seeme to please others.

By lying, faith and credit, (which we cannot lacke) is greatly weakened, and sometimes taken away.

Cicero. Hee is not to be credited, which hath once violated his oath: yea, although he sweare by all the Gods.

It is not good to credit them which will lye for advantage,

It is not the proprietie of a good man to lye for profits sake.

He that is accustomably affected to lying, shutteth out himselfe from the company and presence of God, and most horribly toyneeth himselfe to the diuell, yelding himselfe to his bitter bondage and power.

Hee that lyeth (bearing the countenance of an honest man) by his outward countenance of honesty sooner deceyueth and seduceth then many others appearing to the contrary.

Propertius Hee horribly lyeth and flattereth, that corruptly reporteth a knowne wicked man to be happy and blessed.

Seneca. There is no difference betwene a great teller of tydings and a Lyer.

Let him be of like credit with thee that is a Lyer, as one that is full of words.

Hermes. Beware of lyers and flatterers, and if thou be in authority punish them.

Flee the company of a Lyer; but if thou must needs

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needes keepe company with him, beware that in any case thou belieue him not.

There is no goodnesse in a lyer.

Plato:

Hee that dare make a lye vnto his Father, or like meanes to deceyue him, such a one much more dareth be bolde to doe the like vnto another.

Terence:

Belieue him not that telleth thee a lye by another body, for he will in like manner make a lye of thee vnto another man.

He ought not to lye that taketh vpon him to instruct others.

It is lawfull for a gouernour for the maintenance of his estate, and safe-gard of his people to lye, but not for a subiect to lye in any cause.

The reward of a lyer is, not to be belieued when Solon, he speaketh truth.

A common lyer, not to be double in his tale, nee Pithagor, deth a good memory.

A boaster is much more to be despised then a lyer.

A wicked soule is knowne by that it delighteth in lyes and blasphemie.

If at any time thou takest vpon thee to sweare, see that thou swearest not (by the will of the Diuell) falsely and vnruely, or vaine-ly and trifling-ly through the common manner of accursed custome, whereby the vengeance of God shall fall infinitely vpon thee, to confound thee here in this life, and after that to be condemned for ever with the Diuell, and that with all his malignant members: but in swearing, sweare lawfully: for oaths lawfully taken and in due time, are not refused of Kings, Princes, Judges, Rulers, nor of Magistrates themselves: for common Lawes by that

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that meanes are or ought to be euermore truely obserued, and kept vniolate. By lawfull oathes iustice is with indifferency ministred, innocent persons, Orphants, Widowes, and poore men are defended from cruell Murtherers, from oppressours, from the perjured, from lpers, from out-facers, shamelesse persons, and theues, that they suffer no iniury by them, nor take any harme at their hands. By lawfull othes likewise mutuall societie, amitie and good order is continually kept in all Communalities, as in Cities, Boroughs, Townes and Villages. And againe, by lawfull oathes, the truth of malefactours is searched out, wrongfull dealers the more sharply punished, and the sustayners of wrong are iustly restored to their right: wherefore to swear lawfully thou mayest be bold, it is no euill thing, for it bringeth therewith to thy reioycing, many goodly, good, and necessary commodities: whereas on the contrary, by thy false swearing, lying, and custome in blasphemy, heapes of incommo- dities shall daily fall vpon thee, to confound thee.

The summe of all.

*The soule with lying is often infected,
As with a pestilence and hurtfull maladie:
The soule in that state is knowne to be wicked,
Whereof shame, or reason, is th'onely remedy,
And as great tellers of newes are soldome credited,
So lyers and boasters are alwayes dispised.*

Of Flatterie. Cap. VII.

Flattery is a pestilent and noysome vice. Diogenes.
 The flatterer diligently applyeth the Æneas.
 time.

To flatter, glose, or lye, requireth glorious and Plato.
 painted words, whereas truth desireth a simple
 and plaine bitterance, and no glossing nor faining
 at all.

Of slanderers and flatterers take heede if ye will, Diogenes.
 For neyther tame nor wilde beasts can bite so ill:
 For of wilde beasts, slander is the most bitter:
 And of the tame most biteth a Flatterer.

For a man much better it is among Rauens Theophr.
 To fall and be taken, then among Flatterers:
 For Rauens but of flesh dead bodies doe depriue,
 But Flatterers deuouré men while they be aliue.

Like as a Camelion hath all colors saue white, Hermes.
 so hath a flatterer all points saue honestie.

As a Looking-glasse representeth euery thing Aristotle.
 that is set against it, even so doth a flatterer.

Like as the shadow followeth a man continu Plutarch.
 ally where euer he goe: euen so a flatterer apply
 eth himselfe to whatsoever a man doth.

Know thy selfe, so shall no flatterer beguile Socrates.
 thee.

Within thy selfe behold well thy selfe, and to Seneca.
 know what thou art give no credence vnto ano
 ther.

Flatter not, nor be thou flattered.

The familiar companion which is alwayes a Plutarch.
 like pleasant, and gapeth for thanks, and neuer bit
 teth, is of a wise man to be suspected.

They

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They that haue good wits may soone perceyue and finde out flatterers, by considering diligently their owne qualities and naturall inclination: for the company or communication of a person familiar, which is alwayes pleasant & without sharpenesse, inclining to inordinate fauour and affection, is alwayes to be mistlied.

As wormes doe soonest breed in soft and sweete wood, so the most gentle and noble wits inclined to honour, replenished with many honest and courteous manners, doe soonest admit flatterers, and be by them abused.

Socrates.

Those men are most worthy to suffer shamefull death, that with false adulation doe corrupt, and adulterate the gentle and vertuous nature of a Noble man.

He that flattereth, both slayeth his owne soule, and also seeketh to destroy the good renoune of his Maister.

A godly Prince or Gouvernour, like the father of a Country, by his excellent wisdom, and the rule of iustice, wil prouide that all false flatterers, false accusers, and their abettours may be so punished that they and all other persons of like inclination, may be afraid to abuse the clemency and gentle natures of such vertuous and gracious gouernours.

Flattery from friendship is hard to be dissented: for as much as in euery motion and effect of the minde they be naturally mingled together.

Mar. Aug.

The Mothes and soft wormes fret the cloath: and the canker worme pierceth the bone, and flatterers men beguile all the World.

Let no man, by flattery perswade that to doe any

any cull, nor to belieue otherwise of thy selfe then thou art indeede.

Neither flatter nor chide thy wife before Strangers. Socrates.

Neither slander nor flatter, nor be thou a seker out of other mens matters: set thine owne workes alwayes before thine eyes, but cast out other mens behinde thy backe.

The summe of all.

Flattery from friendship is hardly disceuered,
Being mutually knit with the effects of the minde:
Busie-bodies and pick-thankes are not to be trusted,
As wise men their subtiltie will quickly out finde,
Nobles by flattery oft are made blinde:
And as wormes in soft wood doe breeds most gladly,
So gentle and noble wits, are soone hurt by flattery.

THE

THE EIGHT BOOKE:

Of seauen capitall Vices; commonly called the seauen deadly sinnes.

Cap. I.

Of Pride and Arrogancie.

Cleobulus



Pride, Stateltnesse, Lofttnesse of minde, or arrogancie (an euill effect, grounded by the Deuill in the heart of Man) is an ougly and loathsome Monster in the sight of God: a vice most odious vnreuerent, hateful, hurtful, and to be utterly abhorred both of God and of good men.

Pride is the onely ground or chiefe cause of all variance, hatred, and mischief.

Polion.

What wicked euill can be committed vpon the earth at any time, eyther against God or good men, which the proud heart of man attempteth not?

Among the proud men of this world, emulation, hatred, contention, and auarice, is alwaies common.

The Almighty and righteous God, as he resisteth mightily & iustly the contemptuous, haughty, and proud: so hee detesteth and utterly abhorreth the whole broode of prate michers, secret underminers,

underminers, hypocrites, and double Dealers: specially all those, which (vnder the pretence of amitie, and with the onely outward face of godlinesse, doe long cloake their malice) that with the continuance of time, they may accomplish their mischievous purposes.

There must be vsed among men of a lowly and Tullius.
milde behaviour, a decent reuerence one towards another (as becommeth good and humble men) not onely vnto those of the higher sort, but also to all the rest of meaner degrees: for otherwise, it should not onely be a signe of great arrogancie and pride, but also a plaine cause of iudgement, that such a one sheweth himselfe to be altogether not onely lawlesse, but also shamelesse and without honest regard, what euer men doe thinke of him.

If thou wilt be beloued both of God and good Phosilides.
men, thou maist not be proud of the good gifts of God: whether of wisedome, policie, beautie, comeltnesse, strength, authoritie, or riches: for it is one God that is onely wise, politique, puissant, amiable, wealthy, and full of all felicitie.

Be not elated nor proudly puffed vp against Plotinus.
thine inferiour or poore neighbour, swell not in pride against him: but looke on him with the spirit of humilitie, gladly embracing him, be gentle vnto him, frame fauourably thy good countenance toward him, speake friendly vnto him, and benefit him (by all meanes) if thou maist happily helpe him.

Abuse not thy state, hate pride, desire to be Montas.
cleanly and not gorgeous in thine apparell.

And howsoeuer God thy Maker hath formed thee, thinke well wth thankfulness of his workmanship, and befozne not thy selfe like a Monster.

The eight Booke.

A man should be kept in such apparrell, that should not be too neate, neyther too filthy, but such as may auoid an vnseemely, rude, and beastly negligence.

Alex. Scu.

Pride should not be followed of young men, it should bitterly be disdaind of old men, and finally of all men it should be contemned.

As God vnto the godly is most sweet, gentle, and lowly, euen so to the wicked, proud and Unfull hee is very sower, sharpe, and rough, specially appearing and felt of them in the terrible day of death, damnation and vengeance.

The summe of all.

*Pride is a vice most monstrous and hurtfull,
And th'onely ground of all mischief and discord,
Pride woundeth with strife the haucie and disdainfull,
Pride breaketh the band of amitie and concord,
O humble thy selfe then, and feare the Lord,
Be alwayes gentle to thy friend or brother,
Weare comely apparrell, and care for none other.*

Of Enuy. Cap. II.

Pithagor.

Envy and slander are two brethren, which are euermore linked together for a mischief.

Experience hath taught that Enuy hath bene the destroyer of many.

Seneca.

What is there that Enuy hath not defamed, or malice left vndeiled? truly no good thing.

Debate, deceit, contention, and Envy are the fruits of euill thoughts.

The greatest poison of Enuy spreadeth
against

against those whom Fortune doth raise most high.

It is better to be a fellow with many in loue, Mar. Aur. then to be a King with hatred and Enuy.

Enuy is blinde, and can doe nothing but dispraise vertue. Tit. Liu.

Cursed Enuy prepareth Poison secretly for Mar. Aur. them that be in rest among diuers pleasures.

The abundance of wel-fare and felicitie, hath caused cursed Enuy to be in many.

Unhappy is the state of enuious and malicious people. Plato.

Shame of himselfe is the end of indignation. Aristotle.

Enuie is so enuious, that to them that of her are most denyed & set farthest off, shee giueth most cruell strokes with her faete. Mar. Aur.

If any man say euill of thee, and enuyeth thee, set not thereby, and thou shalt disappoynt him of his purpose. Diogenes.

As rust consumeth iron, so doth enuy the hearts of the enuious.

Enuious men are tormentours vnto themselves. Alex. Stu.

Be not enuious at an euill mans prosperitie, for surely his end shall not be good.

Whereas no light is, there is no shadow, and whereas no wealth is, there is no Enuy. Plutarch.

Cursed is that wealth which euery man doth enuy.

Hard is the remedy against Enuy.

Read all that can be read, and imagine all that can be imagined, demand all that can be demanded, and thou shalt find none other remedy against cursed Enuy, but to banish from vs all prosperitie, and to sit with aduerser fortune.

The eight Booke.

All the World is full of enuy.

Tullius.

It is a scabbe of the World, to be enuious at vertue.

Enuy groweth vp among vertues.

Pacuius.

Those are to be hated which in their acts be foules, and in their words be Philosophers.

Seneca.

Malice drinketh the more part of his owne venom. The poysons which Serpents continually doe keepe without any harme, they spew out to others destruction: But the malicious contrariwise hurteth no man so much as themselves.

Hermes.

Like as griefe is the disease of the body, so is malice a sicknesse of the soule.

He is most wicked that is malicious against friends.

Plato.

Private hatred is worse then malice.

As a sparke of fire, or the snuffe of a candle negligently left in a house, may set a whole Towne on fire: so of private malice and discord cometh open destruction of people.

He is unhappy, that continueth in malice.

He is not perfectly good, that hateth his enemy: what is he then that hateth his friend?

Diuersitie of opinions causeth great strife and hatred.

Aristotle.

Walke not in the way of hatred.

When vehemently hate them that haue a proud and haucie countenance, be they neuer so high in estate or degree.

Malicious words discovereth the euill of the heart.

The way to suppress Malice, is not with stoutnesse to suppress it with malice: but with mekenesse, gentlenesse, long-suffering, and patience.

The

Of Enuie and Malice.

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The grudge, hatred, and malice of them that Mar. Aur. be euill, iustifieth the iustice and sentence of them that be good.

Nothing is more wretched then to hate: by the which affect the diuels be most miserable.

They are worthily hatefull, who haue a certaine peculiar malice to hurt.

Hastinesse causeth repentance, and frowardnesse causeth hinderance.

Hee is able to vanquish his enemy, that is reasonable in his demand. Pithagor.

Threaten no body, for that is vnnanlike.

When thine enemy doth threaten thee, trust not his flattering and sayze dissembling face: for serpents neuer sting so deadly, as when they bite without any hissing.

He that seeketh the fellowship of his enemies, seeketh his owne destruction.

Take not thy enemy for thy friend, nor thy friend for thine enemy.

The injury of a friend, is more grievous then Socrates. the injury of an enemy.

Better is an open enemy, then a friendly foe. Boëtius.

The summe of all.

Enuie and slander are two mischieuous vices,
And knit still in vaine to a wicked end,
To defame or kill they are full of deuises,
They regard none estate be he foe or friend,
Enuy all impayreth, and doth nothing amend:
Dignity, wealth, and worldly felicity,
Doth cause cruell Enuy to be in many.

The eight Booke.

Of Wrath. Cap. III.

WRath or Irefulnesse is a Vice most ongly,
and furthest from all Humanitie: for who
beholding a Man by fury changed into a
horrible figure: his face enforced with rancour,
his mouth foule and imbossed, his eyes wide sta-
ring and sparkling like fire, not speaking, but as
a wild Bull roaring and braying out despightfull
and venomous words, forgetting his estate and
condition, if he be learned, yea, and forgetting all
reason, who (I say) will not haue such a passion
in extreame detestation?

Aristotle.

Anger is an heavinesse & vexation of the minde,
Desiring to be auenged.

Hermes.

Anger is the worker of enmitie and hatred.
Wrath commeth of feblenesse of courage, and
lacke of wit.

To the wrathfull, anger approacheth.

Women are sooner angry then men, the sick
sooner then the healthy, and old folk are sooner mo-
ued then the young.

Plato.

Time appeaseth anger.

If anger be but a little deferred, the force there-
of greatly asswageth: but if it be suffered to abide
and continue, it increaseth vnto the greater mis-
chiefe.

He that is inclined vnto his owne will, is neare
vnto the wrath of God.

Hermes.

Wrath and reuengement taketh from man the
mercy of God, and destroyeth and quencheth the
grace that God hath given him.

If thou hast not so much power as to refrayne
thine ire and wrath, yet dissemble it, and keepe it
secret

secret, and so by little and little forget it.

Forget thine anger lightly, and desire not to be revenged.

As fire being kindled but with a small sparke worketh oft times great hurt and damage, because that the naturall fiercenesse of it cannot easily nor sone be quenched: so when the raging sparkes of anger, hatred, and enuy, doe set on fire the heart of man, they oftentimes prouoke more mischief then possibly befoze was thought, & stirreth forwards such great and horrible offences, as cannot afterwards be reformed, and therefore with the greater griefe lamented, and euen so most iustly bewailed all the dayes of their liues. And herof we may truely say, that the Well and head-spring of man's slaughter, is anger, Wrath, hatred, enuy, malice, and such like.

In words multiplied, man-slaughter is often committed: that is, when we bitter the poison of our harts with such piercing and cankered words or speeches, whereby is easily perceyued and felt from vs the most bitter venom of death: we also commit hainous murther when we doe railingly burst out against any man into slanderous and contentious words: whereby he may lose his estimation and credit, and procure thzough the like, to take away his good name or fame.

Eschew anger, though not for wisdomes sake, yet for bodily healths sake.

It is a very prophane and an horrible thing for a man to be furious and angry.

He best keepeth himselfe from anger, that as *Isocrates* wates doth remember that God looketh vpon him.

Nothing is so detestable, or so be feared, as wrath and cruell malignity.

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In correcting wrath is principally to bee forbidden: for hee that punisheth while hee is angry, shall neuer keepe that meane which is betweene too much and too little.

Be not hasty, angry, and wrathfull, for they be the conditions of a foole. Neither reprove a man in his wrath, for then thou canst not rule him.

Wrath leadeth shame in a lease.

It is a great thing to see a wise man angry.

It is a foolishnes, or rather madnesse, for a man to be angry for that which cannot be amended: or to desire the thing which may not to be attained.

Hee hath great rest that can refraine himselfe from anger.

Seneca.

Forgetfulness is a valiant kinde of reuengement.

Quietnesse is sure, but rashnesse is dangerous.

1

Wrath and hastinesse are very euill counsaillours.

Plato.

Like as greene wood which is long in kindling is hotter then the dry when it is fired:

Euē so he that is seldome and long or he be angry, is harder to be pacified then he that is soone vexed.

The summe of all.

Irefidnesse, or wrath, is a most cruell vice,
Accursed of good men, hatefull and ougly,
Repugning peace, that sweet vertue of price,
Which knitteth both God and man in amitie,
It is contrary also to humanitie,
And as the godly and wise doe detest it,
So the wicked and foolish doe imbrace it.

Of Sloath and Idlenesse. Cap. III.

Sloath is a vice reproachfull, hurtful, & filthy, Legmon. very hatefull in Gods sight, and noysome in a Common-wealth.

Sloathfulnesse, vncleannesse, sicknesse, dulnesse of wit, forgetfulnesse, idlenesse, lightnesse of life, deceitfulnesse, wicked destinie, impietie, perjury, and beggery, all these hang together in vntie, to the destruction of the wicked and the sloathfull fowly body.

Sloath purchaseth disprattle, shame, and bitter defiance of all.

We haue oftentimes seene, and haue heard of Mar. Aur. credible persons, that cursed Sloath and Idlenesse is one speciall thing which offendeth God, standeth the world, peruerteth the Common-wealth, endamageth the person himselfe, destroyeth them that be good, and bringeth to naught them that be euill.

Idlenesse, that is, the ceasing from necessary What Idle- occupations or studies, is the sinke which recey- nesse is, ueth all the stinking channell of vice, which being once brim-full, sodainly runneth ouer thzough the Citty or Country, and with the pestiferous ayze infecteth and poysoneth a great multitude before it may be stopped or cleansed. And the people being Alex. Scu. once corrupted with this pestilence, shall with great difficultie and long continuance of time be deliuered, and yet notwithstanding a great part of them shall perishe, before it be well brought to passe.

Above all things flye Idlenesse, which is a thing like a cankering rustinesse both to the body
and

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and to the soule, and as an eating consumption, it wasteth and bringeth to naught both vertue and strength.

Anachar.

Idlenesse is called the graue of liuing men. It is a thing wherein life dyeth. And thereby the soule of man is twice buried in him, once in his body, and next in his sloath.

Plato.

A man that passeth this life without profit (as one vnworthy to liue) ought to haue the rest of his life taken from him.

Mar. Aur.

The filth of secret chambers, the stinck of the pumps in ships, nor the ordures of Cities doe not corrupt and infect the ayre so much, as idle folke doe the people.

Idlenesse, sloathfulness, vaine curiositie, and nicenesse, are companions of vnchristianesse.

Idle people in a common-weale, are like Drones among Bees.

There is nothing so reprobfull and cruell in a Common-wealth, as vagabonds and idle people: for they gnaw and deuoure (a great deforment) the beautifull state of the common-wealth, and altogether spoyle it, and vse no meanes to increase it.

Antonius.

The idle sort of men in a Common-wealth trauell rather to set on fow abroad the thistles, thornes, and wilde wedes of mans wit, then the wholesome fruits of honestie, Truth, and of Godlinesse.

It is the affect of wicked people to apply their mindes vnto idlenesse, belly-chare, pride, gluttony and tyranny.

We may daily see, that through Sloath and Idlenesse diuers ballant, strong, and goodly men do fall, some to beggery, some to filthy liuing, some

some to picking or stealing, and some to murthering, which afterward being iustly brought to great calamitie and misery, through the breach of good and godly lawes, doe impute a great part thereof to their Parents, Tutorz or Gouvernozs, who so idly and wantonly did bring them vp in the dapes of their youth. Where on the contrary, if they had bene educated and duely brought vp in some literature, honest occupation, or mistery, they should (being Rulers of their owne family) haue profited as well themselves, as diuers other persons, to the commodity and ornament of the publike weale.

Much ease, and default of competent labour, Galenus maketh the heate of the body feeble, which should resolute and make thin that which ought naturally to be purged.

The summe of all.

*Sloth and Idlenesse are hurtfull and filthy,
And folly defaceth the whole common-wealth:
They both purchase shame, contempt and beggery,
Enforcing most wickedly loose life and sleath,
Uncleannesse, sicknesse, and want of health,
Neglect of God and eke wicked destinie,
All which worketh with both to end most wretchedly.*

Of Money, and Couetousnesse. Cap. V. 1

Money is the blessing and good gift of God, Sulpitius, whom filthy avarice often abuseth.

Inordinate desire of wealth and author Salust;
title is the first matter whereby springeth all
evil: For couetous desire and appetite subuerteth
credence,

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credence, honestie, good name, and all other vertues.

Tullius.

To take any thing from another man, and one man to increase his wealth with another mans detriment, is more repugnant to nature then death, pouertie, paine, or any other thing that may happen eyther to the body or other worldly goodnesse.

Alex. Scu.

It is very seldome seene that where honour increaseth, auarice abateth.

Mar. Aur.

If couetous people were as couetous of their owne honour, as they are of other mens goods, the little moth or worme that eateth the gownes or cloathes of such couetous people, should not eat the rest of their liues, nor the canker of infants destroy their good name and fame at their deaths.

Diogenes.

Where couetousnesse of money is, there reigneth all mischiefe.

Cicero.

Sometimes to despise money, is found great and singular aduantage.

Tullius.

The matter goeth not well, when the same that should be wrought by vertue, is attempted by money.

O thou hunger of Gold and Siluer, what is it that thou dost not compell the hearts of men to buy and sell?

The Sinking Ravens, and greedy Harpies of this world, haue in their gathering together neither meane, nor bottome, nor end, nor any shame at all.

The wicked auaricious man maketh no account eyther of his name or office, but flyeth on greedily after the smell of gayne, as the hungry Ravens after Sinking carrion: and to attaine his purpose, hee will vndermine all men. he is trusty to no man, but lyeth in waite for every mans

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goods deceitfully, craftily counterfeiting and dissembling, and taketh hold of any occasion to bring his purpose to passe, whether it be for holy things or prophane.

Couetousnesse, or the loue of Riches, is evermore a vice onely among the wicked too too familiarly and commonly vsed: but the contempt and despising of Riches being a vertue most excellent and singular before God, is onely in the children of God, who depend onely vpon his fatherly providence as their onely sufficiency, and haue no further care of the rest, except therby they may (as the instruments of his grace, (shew forth his onely praise and glory.

Couetousnesse is such a popsoned euill, and of such force where it is rooted in the heart of man, that it worketh in him not onely a carelesnesse of Gods holy will, but an vtter contempt of God himselfe: for whosoever with that affection is sick and intangled, and is carefull in his minde of worldly busshesses, as of money and filthy lucre, that man is turned from God.

The soule is lost that delighteth in Couetousnesse. Plato.

Refraine from couetousnesse, and thine estate shall prosper.

Couet not thy friends riches, lest thou be des Socrates. repued, and therefore hated.

To couet is an affection of the minde, by which man endeauoureth (by all meanes) to draw vnto his owne use that which best liketh him.

Let no couetous man haue rule ouer thee, nor Aristotle. pould thy selfe subiect to Couetousnesse: for the couetous man will defraud thee of thy goods, and Couetousnesse will defraud thee of thy selfe.

Fortific

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Fortifie thy soule with good works, & flye from couetousnesse.

Tullius. The chiefe poynt in all administration of matters and Common-weale offices is, that euen the least suspicion of Couetousnesse be bitterly auoyded.

Mar. Aur. Oftentimes avarice seeketh out the auaricious, and sometimes the auaricious seek avarice.

Tholon. The refuses of a niggard, be better then the larges of a prodigall spender.

Ambrose. The Chariot of avarice is carryed vpon foure wheeles of vices, which are, sapnt courage, vngentlenesse, contempt of GOD, and forgetfulness of Death. And the two horses that draw it, are Rapine and Niggardship. To them both is but one carter, Desire to haue. The Carter driueth with a whip hauing two cords, Appetite to get, and Dread to losse.

Stoici. Couetous-men lacke the thing that they haue. Great indigence or lack cometh not of pouertie but of great plentie: for hee that hath much will neede much.

Mar. Aur. Great is the couetousnesse which the shame of the world both not reproc, nor the feare of death stop, nor reason appoynt.

Tullius. There is no fouler vice then Couetousnesse: specially in Princes & rulers in the common-wealth. It is against nature, that with the spoyle of others, we increase our owne riches, substance, and wealth.

It is not onely dishonest, but also most wicked and shamefull to make a gayne of the Common-wealth.

We ought to be fully perswaded, that though wee could hide it from God and man, yet nothing couetously,

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couetously, nothing vnwisely, nor nothing wickedly to be done.

An auaritious old man is like a monster.

Seneca.

A couetous man cannot learne truth.

Hermes.

Couetousnesse cannot be satisfied with abundance: for the more that a man hath, the more he still desireth.

Pithagoras.

Couetousnesse is an vn-satisfiable thing, specially Alex. Mag. when men desire to fill the vessel that already runneth ouer.

He hath neede but of a little, that measureth Plato: abundance by natures onely necessitie, and not by superfluitie of ambitious desire.

It is better to haue a man without money, then money without a man.

To delight in money, is a dangerous pleasure.

As a touch-stone tries gold, so gold tries men.

Money is the cause of sedition and euill will.

He that hoordeth by money, taketh paynes for Plato other folke.

It is better to loue good fellowship then money.

Service is a recompence for money.

He that for seruice or trauaile giueth money, is Plautus well requited, and nothing is due vnto him: for money is no better then seruice.

A couetous person will sooner haue a wife that Mar. Aur. is rich and foule, then one that is poore and faire.

It is no maruaile though hee be good which is Plato, not couetous, but it were a wonder to see a couetous man good.

If wealth & authoritie be committed vnto thee, thou hast a double charge, that is to say, to rule and relieue.

Couetousnesse taketh away the name of gentleness, the which liberality purchaseth.

Seruant

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Diogenes. Seruants serue their bodily masters, but cuell men serue their bodily lusts.

No men (in wordes) doe more cry out vpon Auarice, then those that be auaritious and couetous persons.

He that is a niggard vnto himselfe, must needs be niggardish vnto others.

Plutarch. Like as a member vexed with an itch, hath alwayes need of clawing: so the couetousnesse of the minde can neuer be satisfied.

Horace. To the auaritious is no suffisance: for couetousnesse encreaseeth as fast as his substance.

Aristotle. Like as a dogge deuoureth by and by whatsoeuer he can catch, and gapeth continually for more: so if it chauce the couetous man to obtayne any thing, he setteth little by it, desiring alwayes to obtayne more.

Mar. Aur. Couetousnesse oftentimes begutleth the belly.

Solon. Our liues doe end before Couetousnesse leaueth vs.

Seneca. Death is the rest of all couetous people,
For couetous people to dye is the best,
For the longer they liue, the lesse is their rest:
For life them leadeeth their substance to double,
Where death them dischargeth of endlesse trouble.

The summe of all.

*Inordinate desire of wealth and authoritie
Is the very roote of all mischiefe and wickednesse,
It subdueth loue, credence, good name, and honestie:
Yea, and lost is that soule that delighteth in couetousnesse:
Fortifie then thy soule with the trade of godlinesse,
And couet not to spare, but right honestly spend,
For most wretched are niggards vnto their liues end.*

Of Gluttonie. Cap. V I.

Gluttony is a vice very ougly, monstrous, Propertius
and filthy: and moze fit for rauening birds
or brute Beasts, then for reasonable men.

Dame Gluttony, Avarice and Lechery, are three Chilon.
evil mistresses to serue: they alwayes immoderately
desire, and are neuer sufficiently contented.

When the belly is filled and full fraught, then Gregory.
are the prickings and prouocations to Lechery
sone stirred vp.

He is not onely to be counted a Glutton that Legmon.
eateth greedily, and deuoureth much in quantity
of meates and drinks, at certaine ordinary times
and meales aboue other men: but hee specially,
that delighteth daily and hourly to fare delicia-
ously, pampering his carrion carkeise continu-
ally, satisfying the pleasures therof, setting his fe-
licity on his belly, and making thereof his God.

As meates and drinks are the good gifts of God, Legmon.
and to be thankfully taken of men for their natu-
rall vse and sustentation: so if we behold simply
the onely good affect of nature (which must haue
her well ordred and due course of nourishment) it
seeketh not hurtfull excessse, but barely sufficient to
the contentment of it selfe.

What a monstrous sight is it to behold the Porreeus.
furnished Table of some insatiable and rich glutton.
& how with varietie of the most daintie lun-
kets, costly and delicate dishes, it is thoroughly beset
and couered: And as he himselfe is therein mon-
strously affected, such monstrous companions
commonly will he haue about him: who weighing
his inclination, will extoll him in his grosse worke
of

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of wickednesse, and feede his humour with bathe
talking, foolish resting, and now and then some
shew of scurilitie to make good digesting.

When the belly with excesse
Is puffed vp and pampered,
Then vertuous demeanor
Is nothing at all remembered.

August. Not the use of meate, but the inordinate desire
thereof ought to be blamed.

The summe of all.

Of all cursed crimes and sleights satanicall,
That poysoneth mans heart to his decay,
None more cruelly catcheth and maketh thrall,
Then wretched Gluttony where she beareth sway:
The Gluttons greedy gut standeth at no stay,
But is pampered vp continually,
Through eating and drinking deliciously.

Of Lust and Lecherie. Cap. VII.

Plato. Lust is a Lordly and disobedient thing.
Lust burneth grievously whom he findeth
idle.

Pithagor. Enforce thy selfe to refraine thine euill lusts,
and follow the good: for the good mortifieth and de-
stroyeth the euill.

Diogenes. Fly lecherous lusts, as thou wouldest a fur-
ous Lord.

Refraine thy lusts.

God loueth them that be disobedient to their bo-
dily lusts.

Hee that vanquisheth his lusts, is a great con-
querour.

Dis honour,

Dis honour, shame, euill end, and damnation Aristotle
wait vpon lust, lechery, and all other like vices.

He that hath bound himselfe to follow his fleshy
ly Lusts, is more bound then any bond-slave or
captive.

Bodily lusts and pleasures, and all carnall af-
fections that corruptly raigne in the heart of man,
are but beastly and earthly, and nothing worthy
therefore to be matched with the excellencie that
otherwise is in Man, and therefore they ought to
be bitterly abhorred, dispised and set at naught of
man.

There is no sinne that sooner inuadeth vs, ney-
ther harper assaileth or vexeth vs, nor extendeth
larger, nor draweth more vnto their vicer destruc-
tion, then the filthy lusts of the body: It bringeth
with it innumerable inconveniencies: first, it pluck-
eth from a man his good name and fame, a posses-
sion exceeding precious: for the rumour of no vice
sincketh more carrionly, then the name of lechery.
It also consumeth his patrimony, it killeth at
once both the strength and beauty of the body, it
decayeth and greatly hurteth health, it ingend-
reth diseases innumerable, and them filthy, it disfigu-
reth the flower of youth long before the day, it ha-
seth, and accelerateth, relected and euill fauoured
age, it taketh away the strength and quicknesse of
the wit, it dullecth the sight of the minde, and gra-
teth in man (as it were) a beastly minde, it draw-
eth him at once from all honest studies and pas-
times, and plungeth him altogether in the pud-
dle or myze of filthinesse. be he neuer so excellent,
that once he shall not haue any minde to thinke of
any thing but that which is vnggish, vile & filthy.

It also taketh away the vse of reason, which is the

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native propertie of man: it maketh a young man
pale and slenderous, and age odious, wretched,
and filthy.

Pichagor. The wrath and lusts of lecherous people, alter
their bodies, and maketh many to runne starke
madde.

To set forth at large, or to stir vp the stinking
and filthy puddle of the most monstrous manners
of wanton persons and Lechers, it would quickly
(with the loathsome sound thereof,) turne vp the
stomacks of the honest and chaste hearts, through
the very hatefull and villanous sound thereof.

When that be carefully affected (and being as
it were in a trance) perceiue not the seruitude of
sinne, whereunto they be subiect, that it tenderth to
euermlasting perdition, that they be the slaues of
the Diuell, and that their reward shall be eternall
death.

Philotas. Offenders, when they cannot sleepe through
the vniquietnesse of their trouble and wretched
conscience, are wont to be vexed with rages, not
onely when their mischiete is intended, but also
when it is ended.

Plaro. Like as they who doe follow the concupiscence
and pleasant Lusts of the flesh, be alwayes vnsta-
ble: so the followers also and louers of such be eu-
er vnconstant, as well in their opinions, as also in
their acts.

In most wretched state is that man whose hart
is inclined and full fixed to the filthy lusts of Le-
chery, losing the sweet fruits of prayse, and win-
ning a wicked end.

Laetan. Of prosperitie oft procédeeth luxuriousnesse,
and so from thence it goeth vnto other horrible
sins and heapes of wickednesse.

Harlots

Harlots being foule of nature, deceitue men with **Hermes** their painted faces: and vnder faire, white, and ruddy colours, they hide their shamelesse and filthy visages.

Unseemely gesture of the body, lightnesse of countenance, nicenesse in apparrell, vncleane speech, and the example of wicked doing, encourageth and corruptly stirreth by the concupiscence of the heart to lightnesse of life and wantonnesse.

Lechery soone overcommeth that man that is giuen to idlenesse.

All men by nature are naturally giuen to feeble the boyling and raging fumes of fickle and fragile flesh.

Whoredome is a poysoned serpent, to be utterly detested and eschewed, namely for this cause, that it swelleth full of certayne poysoned and filthy affects, peculiar hatreds and malices, to the great prejudice and hurt, not onely of others, but also of the person himselfe, whom it cruelly holdeth captiue.

There be some will be so Lordly and valliant in vertues, and so high-minded, that they will needes make vs beleue, that they liuing in the flesh, and being of flesh, onely seele not the flesh.

If by Lechery thou art tempted, or by lust stirred to filthinesse, set before thee the minde of death, put before thine eyes the day and end of this life: call to thy remembrance the terrible dome of the high God, forget not the torments of euermourning fire, and the horrible paines of hel.

To conclude, who so will with valliant and lusty courage take vpon him manfully to fight against all the whole host of his vices (of the which we heare there be seuen counted as chief captayns)

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must of necessitie provide for themselves two speciall meanes, that is to say, Prayer or praying continually, without stop, vnto heauen; and knowledge, other wise called godly learning, which naturally is skilfull to fence and to arme the minde with wholesome precepts and honest opinions, and putteth man in remembrance of vertue, which is the light of Gods gracious countenance shining vpon him: so that neyther of these two (as things inseperable) can be one without another.

The summe of all.

*Filthy lusts and Lechery are most disobedient euils,
Which with violence burneth, when it fastneth on idlenesse:
The stinking loathsome Lechers, with their idle pretenced wils,
Looseth the fruits of prayse, and winneth the end of wickednesse.
Shame, euill end, and damnation followeth their filthinesse:
Fly from whoredome, loue cleannesse, and leaue to liue wantonly,
And seeke the prayse of temperance, sobernesse, and chastitie.*

THE



THE NINTH BOOKE:

Cap. I.

And first, why it is here placed.



Because the conscience of Man is not ignorant of the state of righteousness: but possesseth in it selfe, through the light of grace, the true knowledge of Gods holy law, whereby man should be moued by them to doe alwaies well, & feare to offend at any time: which Conscience also being the true booke of Records, a true testimonie or witnesse of mans whole life & conuersation, both in Gods sight, and euen so felt in himselfe, and what occasion of heavenly ioyfulness it worketh in the mindes of the godly: and contrariwise, vnufferable torments by infinit occasions and accusations, to the condemnation of the vngodly, I thought it not amisse immediately to note somewhat thereof vnto you, after this long discourse of the soule deformed, and of sin that heinous Monster, (whereby the terrible plagues of Gods vengeance fall daily vpon the earth, to the destruction of kingdomes and nations, and whereby an innumerable company of men are drawne to the Diuel) that men well considering thereof, may

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more aptly followe good counsaile, not to abuse
nor strive against his owne conscience, but being
at better defiance with sinne, which souly defileth
the conscience, hee may through the abundance of
Gods grace, embrace betime true repentance, ap-
prehend the great mercy of God, through a liuely
faith, and haue continuall access by prayer, to the
throne of his Maiestie for the daily increase of his
grace: all which foure Chapters, following in
their order prescribed, are the onely contents of
this ninth Booke: beseeching almightie God to
grant vnto the godly Reader grace, both aptly
to consider the thing that he readeth, and also to
follow it.

Of Mans Conscience. Cap. I I.

Antisth.

The conscience of man is (in himselfe) a secret
knowledge, a private opener, testimonie, or
witness, an accuser, an inward troubler or
tormentor, it is also a satisfier or topfull quietter of
the minde of man in all his doings.

Cleobilus.

A mans Conscience (of it selfe) greatly con-
uinceth and giueth testimony of the truth vnto the
iudgement of God.

The conscience of man is not void of the know-
ledge of Gods lawes, and of his iudgements: be-
cause he should be moued by them, and therefore
feare to offend.

Phocildes.

It is better to trust in a good and quiet consci-
ence in all our honest & godly doing (in the sight
and presence of God) then to trust in the satisfying
of our selues in the vaine pleasures of this world,
or the wicked motions and pleasures of the flesh,
with the terrour of a wicked conscience.

A mans conscience may be quiet for a season, by the trust that hee hath in the constitutions and vaine holy deuises, of men : but when the persuerance of Gods terrible iudgements, and the prick of sinne doe rise in our hearts, then such gracelesse and vaine trust is vtterly ouerblown, and vanishesth away to nought.

Where the conscience is drownd with worldly pompe and riches, there wisdom is turned to great foolishnesse.

The loue of this vaine and wicked world maketh men to doe many things contrary to the Law of their conscience: for in them that loue the world, is there little regard of God, neither doth his loue abide in them. Zeno.

Where the conscience of man is disquieted, and feeleth iustly in it selfe the condemnation of God, there wanteth no store of miseries (both of body and minde) vspeakable and innumerable. Aristides.

He that frameth himselfe outwardly to doe that which his conscience reproveth inwardly, cannot please God.

Feare to doe that whereby the conscience should be wounded, for the conscience is sooner wounded then we be aware of.

The conscience that is wounded and overburdened with sinne, feeleth euen in this life parcell of hell torments.

The conscience of a man is vnto himselfe as a Socrates, thousand wickednesses.

It is very hard for a man, being accused of Quinticrimes committed by him, (through the working of his owne conscience) not to bewray himselfe by his owne confession. Lian.

A troubled conscience tormenteth the minde, but.

The ninth Booke.

but a quiet conscience is high felicitie, passing all
worldly pleasure and dignitie.

Socrates.

There is no grienouser damnation then the
doome of mans conscience.

Fearfulnesse and trembling of conscience fol-
loweth sinne and wickednesse.

Epictetus.

The Diuell, desperation, a wicked end, and et-
ternall damnation, are companions commonly to
a wicked conscience.

As a small moate will soone appeare in a cleare
glasle, euen so the conscience of godly men (being
more cleere then Chystall) will quickly accuse
them, euen at the least fault they do commit, where
as the wicked and vngodly haue their conscience
clogged and corrupted through the custome of sin,
that they cannot once see nor perceiue their owne
most shamefull and wicked worke, vntill God set
the same before them for their bitter destruction,
and so their consciences being terribly wounded,
and accusing them, they damnably fall into despe-
ration without regard of God, or hope of his
mercy.

Polion.

We carry nothing away with vs out of this
life, but eyther a good or an euill conscience.

Keep thy conscience pure and vndefiled, and
strive not against the rule of it.

If the Diuell, thine owne conscience, or Gods
Law doe accuse, heere, or trouble thee, for any euill
conceiued or done, confesse thy fault speedily, beler
not the time, daily not with God, be earnestly re-
pentant, trust in his mercy, and hide not thy fault
from him, so will he haue mercy vpon thee, and not
impute sinne vnto thee.

Xenoph.

Discerne discretly, and practise reuerently
those things that are best, that thy conscience
may

may be clere, and others in thy doings not troubled.

To walke toyfully in the presence of GOD, is to liue (as it were before his eyes) in a godly and vpright conscience, after the manner of honest servants, who standing in the presence of their master, continually depend vpon their sodaine becke.

The lesse iustice that a godly man findeth at the hands of the vngodly, the more consolation (through patience) shall hee finde in conscience, at the merciful hand of God. Const.

The summe of all.

In what order soeuer mans life is led,
The conscience accuseth or excuseth plaine;
Otherwise to perswade standeth in no stead,
It preuaileth in witnesse, to ioy or to paine.
Feare God, trust in him, and wickednesse refraine,
Keepe safe thy conscience from feare and trembling,
That true faith and peace may be at thy ending.

Of Repentance. Cap. III.

Repentance signifieth very anguish and burnt sorrow, bred in the heart of him that hath grievously sinned, and endeauoureth to amend, by forsaking his wickednesse, and following godlinesse.

True repentance is to cease from sinne.

Ambrose.

True repentance proceedeth of faith, and not of the feare of punishment.

He that truly repenteth him of his euill doings, Lactan.
hee it is that considereth well the old error of life.

Stane

The ninth Booke.

Iust. Mar.

Sinne goeth before Repentance, and after repentance followeth newnesse of life.

God mercifully worketh in all the hearts of the godly these three speciall graces : first, vnfainedly to be repentant for their sin : secondly, to haue in themselves an hearty reconciliation : and thirdly, a willing submission and obedience to the will of God in all things.

No man doth repent him of his sinne, but by some warning first of Gods calling: therefore true repentance commeth first by the grace of God: secondly, by the word of Gods calling and warning: and thirdly, by the faith of Gods word.

Augustin.

Grace goeth before the merit of Repentance.

God offereth the grace of repentance to all, but vnto the wicked it is to no purpose, who although at a sodaine they seeme to repent, yet they doe not continue therein, because they doe not heartily and truely receiue the grace offered of God, but colourably and hypocritically for a season: and therefore it is to them in vaine.

Hermes.

Trouble is a preacher sent from God to bring man to the knowledge of his sinne, and to call him to repentance.

Most happy and blessed are those men, which beholding the sharpe iudgements of God vpon others, doe the rather in themselves increase in repentance.

Like as the sinners minde that is turned from God, is farre from God, and strange vnto him so long as it is giuen to the desire of sinne: so by repentance it is turned vnto God, and both now reuerently feare him, worship and serue him, whom he before despised. If thou offendest, the best remedy is repentance and amendment of life. It is no matter

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Of Repentance.

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matter how corrupt the eye is, so that the conscience be cleane from sinne.

An accusing conscience is the most secret and terrible thing that can be at the approaching and comming of death. **Plotinus.**

Thou shalt wash away the spot of sinne with Boetius. teares, with repentance, with continuall inuocation of Gods mercy, faithfully cleauing, and trusting wholly thereunto.

When thou repentest and askest mercy for thy sinne, then thy sins cannot disquiet thee, nor haue power against thee, but when thou art vrepentant and ceasest to cry for mercy, then thy sinnes rage ouer thee, and cry daily for vengeance against thee.

Sleepe not without repentance for thy sinnes Plato. done and past.

Repentance deserueth pardon.

Xenoph.

It is the duty of a good man, and a point of humanity to forgive, where the party that is forgiven repenteth, and is ashamed of his fault.

The summe of all.

*The short life of man, sinfull and miserable,
Compassed with snares of mortall destruction,
Encurreth Gods vengeance, and state most damnable
Without repentance and faith in him alone :
That is the onely way to depend upon,
Aske mercy, and sleepe not without repentance,
And with all Satrans sleights be at defiance.*

Of

The ninth Booke.

Of Faith and Truth. Cap. I I I I.

Tullius.

Faith is a constance and truth of things spoken or couenanted.

Faith is the gift of GOD, and breathed by the spirit of God into the hearts of those that be the children of God.

Didimus.

Thzough a liuely, quicke, and fruitfull faith, we haue our first entrance vnto God: but the faith that is without good workes, is not a liuely but a dead faith, and therefore now not to be called faith, no moze then a dead man is to be called a man.

A good faith (which onely is planted in the hearts of good men) neptier sleepeth nor is idle, but alwayes awaketh when it should be occupied, or busied in good workes.

The works of Faith.

These be the workes of faith: namely, a quiet and good conscience, the loue of God, and hope of things to come, a boldnesse to repaire to the throne of grace, inuocation, adozation, and worzship, confession of the truth, obedience, perseuerance, in yielding vp of the spirit, and to goe immediately vnto God.

The true doctrine of the faith most chiefly shineth and clerely, by the vse of accustomed and perfect prayer.

The power of true faith worketh constancy in men, and keepeth them in quietnesse, and worketh in them strength and patience in afflictions.

Augustin.

Good liuing cannot be separated from true faith which worketh by loue.

All goodnesse, gracious conuersation, health, wealth, libertie, and such like, ought (with a good faith)

faith) to be both looked and asked for, onely at the hand of God, as only at the very author of the same, and of none other: for without him nothing that is good can either be given or receyued.

As faith that is lively and quicke stirreth the Incredulitie minde to call (without doubting) vnto God: so incredulity and mistrust maketh a man doubtfull, and plucketh him backe from the calling vpon God.

Faith must needs sayle, when the authoritie of August. Gods truth standeth wauering.

The way to encrease faith, is first to haue faith.

The increase of true faith in good men is known two wayes: first, by their mutuall loue towards their neighbours: secondly, in all their afflictions and troubles to be patient and quiet.

To beleue rightly in God, is to direct all our hope vnto God, and with sure trust to depend onely vpon his truth and goodnesse. Anathaki in Gala.

Faith alone hath power to iustifie.

The power of faith in all respects prevaileth mightily, and without faith nothing can happily prosper.

Nothing keepeth a publike-weale so together as doth faith.

Without faith a publike-weale may not continue: and therefore it followeth (according to the saying of Aristotle) that by what meanes or policie a publike-weale is first constituted, by the same it is preserved. Then seeing faith is the foundation of Justice (which is the chiefe constitutor and maker of a publike-weale, and by the aforesaid mentioned authoritie conseruator of the same:) it may well be concluded, that faith is both the original

The ninth Booke.

originall and principall constitutor and conseruator of the weale publike.

Plato.

Whatsoever thing cleaueth fast in the minde of man, too surely rooted with a constant and perfect faith: the same vndoubtedly every man declareth in his manners and conuersation.

Faith, without manners worthe of faith, preuaileth nothing.

Chrisost.

Every man beleueth as much as he liketh.

Socrates.

A faithfull man is better then gold.

Performe thy promise as iustly as thou wouldest pay thy debts: for a man ought to be more faithfull then his oath.

Faith not exercised, waxeth sick, and being brooched, it is assaulted with diuers pleasures.

A fruitlesse
and dead
faith.

That faith which is grounded eyther vpon long customes, or mans counsailes, or the authoritie of Princes, or on great multitudes of people, or on the outward glittering shewes of holinesse, rather then vpon the onely truth of GOD, must needs be but a very fruitlesse and dead faith, springing out of the barraine soyle of Mans reason: which swimmeth like a fume in the outward parts of mens thoughts, neuer piercing downward to the bottome of their hearts, through the which inconuenience multitudes of people are so holden captiue, and fast fettered in the chaynes of darknesse and ignorance, that they cannot attayne to the freedome of true faith and godlinesse.

Faith in God maketh innumerable strong champions of inuincible stomacks, not onely against death, but also against the most cruell deuises that can be found to make death (if it were possible) more painefull then death.

From faith (if it be perfect and liuely) we come

to

to feare, from feare to flying of Anne, and from flying Anne, we take a patient minde to suffer tribulation: whereby wee take hope and trust in God, through the which hope our Soules sit in a sure chaire of a certaine expectation of that which is laid by in store for vs in heauen.

Aristotle.
Hermes.

Faith shineth in danger.

But the whole trust and affiance in God, who seeth and knoweth all secrets, and he shall mercifully iudge thee at his coming in the terrible and great day, when he shall giue remuneration to the good for their goodnesse, and everlasting punishment to the euill for their wickednesse.

Truth is the daughter of Time.

Aul. Gel.
Hermes.

Truth is the guide of all goodnesse.

Forasmuch as G O D is the truth, and that truth is God, he that departeth from the one, departeth from the other.

Truth is the messenger of God, which every Plato: man ought to worship for the loue of her master.

Without the true knowledge of Gods Law, which is the rule of all honesty and godlinesse, the truth of God is violently oppressed, and wrongfully defaced and wrested: and the kingdome of lyes highly magnified and established by the armour of mens mastery and gouernance.

They which be euill affected towards the doctrine of truth, haue their mindes so blinde, that they cannot abide the light of the truth.

Boetius.

Man's fickle and shifting flesh (overwhelmed with instability and lightnesse) turneth it selfe vnto all fashions, because it will not be bridled or compelled to obey the truth of God in all things.

Periander.

Those that slip from the authority and rule of truth, being led by their owne blinde iudgements

The ninth Booke.

(as weake and rude of vnderstanding) are oftentimes trayned out of the way of truth by likely gienings of reason, and so slip into sundry noysome errors, from whence they can neuer (or with much adoe) be brought backe agayne to the right of truth.

A friendly and prudent modestie in uttering cases of truth, being toynd with a learned godlinesse, is of such force and vertue, that it mightily preuaileth where it shall be uttered: without the which many other good gifts of knowledge shall hardly profit the truth, but rather hinder it.

August.

When the truth is revealed, let custome giue place to the truth, let no man prefer custome before reason and truth, for reason and truth excludeth custome.

Gregory.

Custome be it neuer so auncient, and neuer so generally receyued, yet ought it by all meanes to giue place vnto the truth:

Custome without truth is but an old error.

Cyprian.

The seruice of God in truth and vertue, is nothing else but with true faith and Obedience to depend onely vpon his will revealed in his word: which proceedeth from the reuerent feare of God, and is the right entrance to true obedience, and to keepe truely the Law of God.

Plotinus.

Vertue sometime at the first seemeth to be very darke, hard, and vnpleasant: although at length it appeareth most bright, amiable, louely, and comfortable.

Offence, hatred, and extreme cruelty commonly follow the profession of the truth.

Hermes.

The Truth may be shadowed, but will not be suppressed: it may be blamed, but not shamed.

The righteous and godly, hauing in them the
zeale

zeale of constancy, feare not the cruelty of man,
but will boldly stand to the truth untill death.

He that vseth truth, hath moe, and mightier ser- Socrates.
uants then a King.

In all things and towards all men vse a simple
truth, without fraud, decett, or guile in word or
deed.

Loue righteousness and truth.

Beare witness to the truth, & not to friendship. Hermes.

Honour is the fruit of vertue and truth, and for
the truth a man shall be worshipped.

Loue God and truth, so shalt thou saue thy soule.

The greatest fault that can be in a man of hone- Mar. Aur.
stie, is to spare the truth, and to be variable.

Let not thy thoughts depart from the truth.

That man or woman that with-draweth their
eares from hearing the truth, cannot possibly ap-
ply their hearts to loue any vertue.

The truth shall moze draw thee to loue and to
follow vertue, then the common example shall en-
tice thee to follow vice, the which no man can loue,
no, not the very filthy sinner himselfe.

Believe not him that saith he loueth truth, and Seneca.
followeth it not.

Reason not with him that will denie the princi-
pall truths.

Aske nothing before thou knowest the truth.

Maintaine truth.

Truth ought to be preferred before friendship
and amity.

If thou feele thy selfe moze true to thy King Aristotle.
then many other, and hast also lesse wages of him
then they, yet complaine not, for thine will contin-
ue, and so will not theirs.

Be the selfe-same that thou pretendest.

The ninth Booke.

Be not ashamed to heare truth of whomsoever it be : for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

Lactantius Truth is hated of the wicked, they cannot abide it, because they would liue in their wickednesse, without the controulement of it.

A couetous man cannot learne the truth.

Ieromes. If men in reasoning, desire as much the truth of the thing it selfe, as they doe the maintenance of their owne opinions, and gloze of their wits, there would not be so much hatred as there doth, nor so many matters laid aside and left vnconcluded.

x. Scu. In all Common-wealths and at all times, about noble Princes and most faithful Gouvernors, there be some which for their owne commodity, aduancement, displeasure, or for other corrupt and lewd affection (not hauing before their eyes the iust and terrible doome of God, and their owne consciences) the displeasure of their Prince, nor shame of the World, let not to hinder and darken the manifest and cleere causes of truth, whose beautifull and bright beames (according to their worthinesse) should comfortably, frankly, and with free libertie, spread forth his brightnesse to the gloze of God, to the honoz of the Prince, and to the great reioycing, comfort, and quietnesse of the Common-wealth.

The Prince ought to feare, and with all prudence and wisdom to fore-see such inconueniences and great dangers, which else would fall vpon him and his people, through the corruption and euill nature of loathsome mitching members, that with craft couertly creepe in fauour, and then by flattery and dissimulation endeavour to abuse his

his honest and gentle nature: whereby is not onely lost or greatly blemished the deere and obedient loue, good name, and immortall praise, due vnto him of his people, (notwithstanding the name of vertue, wisdom, learning, and politike gouernance) but also his whole Realme is brought to much trouble, extreame misery, losse and hindrance: yea, and sometimes hastie and swift confusion. For neuer did there chance greater mischief to any Country or Common-wealth, nor neuer were the vertuous natures of good Princes and Rulers sooner corrupted and abused, then when they haue bene either misinstructed and falsely informed by fawning and flatering flatterers, or else when those that were in most fauour and credit about him, dissembling the cleere causes of truth, in stead of equity and iustice, sought to worke their owne most wicked purposes.

The truth alonely among all things is prauiled- Mar. Aur.
ged, in such wise, that when the time seemeth to haue broken her wings, then as immortall she sheweth her force.

The summe of all,

*Faith is a steadfastnesse and truth of things
Spoken or couenanted of God or man:*

*A right Faith in God with it alway brings
Inuincible power, that mightily can*

Withstand the assaults of cruell Satan:

For he that is faithfull and true in each thing,

Hath mightier seruants then Lord or King.

The niath Booke.

Of godly Prayer and Deuotion : a mentall
Vertue. Cap. V.

Payer is a diuine and heauenly affect of the soule, and signifieth the desire (generally) of all things that are of necessity to the sustentation and nourishment both of soule and body: specially from the hand of God, or otherwise from man, as from the speciall instrument of God, that man by man (through him) might be most graciously blessed, releued, and comforted, to the onely praise of him from whence all blessings procede.

Hermes.

Prayer is the chiefeest thing that a man may present God withall.

Pithagor.

It is a right honourable and blessed thing to serue God, and to sanctifie his Saincs.

Perfect deuotion and the knowledge of Gods Law, all men had neede to haue presently with them: for deuotion hath this strength, it doth eleuate the minde vnto God: and knowledge doth sustaine and uphold the same, that it may with liuely courage continue, and not fall downe: it also doth incense and kindle it, that it mounteth vpward into heauen vnto the presence of God: where the savor of them both together smelleth farre more sweetly before him, then any earthly fumigation, be it neuer so pleasant, doth pleasantly smell in the nose of man.

Men in their deuotion may often be beguiled and falsely seduced, except knowledge doe alwayes assist the same for to sustaine and direct it, which being knit together, strengthen men very much in all their intents: yea, and that very comfortably in all stormes of troubles and temptations, so that

it is greatly expedient for all men (as nigh as they can) to haue prayer and knowledge annexed together.

It is greatly hurtfull to men, and an offence vnto God, to haue deuotion without true knowledge of God, shewed vnto vs in his law, though it be in deuout praying, fasting, charitable relieuing, or otherwise in most strait order and manner of liuing.

To know truely the will of God, is to pray truely, and to liue deuoutly and holily.

First, befoze thou prayest, cast away from thee Plotinus (with a repentant heart) all thine iniquitie: and then call vpon God, and he will heare thee, relieue thee, quiet thy conscience, and most ioyfully come to thee.

True and acceptable prayer vnto God, is to craue any thing at the hand of God answerable to his will, hauing our heart lifted vp vnto him during all the time of prayer.

Pray to God at the beginning of thy woorkes, Xenophon that thou mayest bring them to a good conclusion.

Worship God with a pure heart: pray vnto him, and he will aduance thee.

When thou wilt fast, purge thy soule from Hermetic flesh, and abstayne from Anne, for God is better pleased therewith, then with abstayning from meates.

Pray earnestly for Repentance, and continually make thy faithfull petition and supplication to the euerliuing God: call vpon him in the day, and forget him not in the night.

When temptation invadeth thee or giueth vnto thee a cruell and sharpe assault, then earnestly, heartily, and faithfully call on God for his helpe,

The ninth Booke.

and that by prayer being continuall, perfect, and pure, thou maist preuaile and obtaine the victory.

Hierome.

With reuerent fasting, and abstinence, the bodily passions of man are to be cured: and with Prayer the pestilent infections of the minde are to be healed.

Prayer is a vertue that preuaileth against temptation, and against all cruell assaults of internal spirits, against the delights of this lingering life, and motions, and the flesh.

Antisthen.

The surest way for men to escape the danger of all their enemies, is alwayes to be busily occupied in deuout praying, and to be continually mindfull of well-doing.

Plato.

Thou oughtest daily to pray for the happy estate and prosperitie of thy Prince, and of others that by him are set in authoritie, for of them dependeth the peace and tranquillitie of the Common-wealth.

Vertuous and well disposed men, doe daily pray vnto God for the cleansing of the impurity of the heart, and doe watch it with all diligence that they can, and labour to restraine the corruption thereof, that it burst not out, eyther to the hurt of themselves or others.

Socrates.

God hateth the prayers and sacrifices of wicked people.

Put thy trust in God, and pray vnto him, and hee will keepe thee from a wicked wife, for which there is none other remedy.

To be watchfull in Prayer is the certayne and onely meanes to obtaine all our desires, toying thereunto an assured faith in God, before whom we make our prayer. Pray that God may giue thee true, hearty, and earnest repentance, and increase of

Florus.

of thy faith: for they both (for their excellency) as the special gifts of God, are most convenient for thee: because the word of God (which he himselfe hath spoken) is the truth, and shall iudge in the last day.

When thou interest into prayer, let thy prayer be to this end, specially that God (as he is mercifull, so he) will mercifully reveale and open more and more to thine heart, the true feeling, knowledge and understanding of his truth, and to giue thee also grace that in thy conuersation thou maist truly expresse the fruits thereof.

Make thy prayer perfect in the sight of God: for prayer is like a ship in the Sea, which if it be good, saueth all therein, but if it be nought, suffereth them to perishe.

Pray not to God to giue thee sufficient, for that he will giue to each man vnasked, but pray that thou mayest be contented and satisfied with that which he giueth thee. Plutarch.

Tyrants prayers are necessary.

The summe of all.

*Prayer is the most holy and diuine seruice
That man here in earth vnto God may present:
Prayer with repentance is the due and perfect seruice,
That withstandeth the Diuell and his cursed intent.
Pray to God, trust in him, but first be penitent:
For as a sound ship saueth them that be therein,
So Prayer with repentance saueth from drowning in sinne.*

THE



THE TENTH BOOKE:

Cap. I.

Of Women.

Diogenes.



He that seeketh and desireth to have the fellowship of a Wife, ought to win her with virtuous disposition, honesty, manners, and good behauiour.

Mar. Aur.

Naturally in times past, Wives were adorned with these Vertues, to wit, to be shamefast in their countenances, temperate in words, wise of wit, sober in going, meke in conuersation, pittifull in correction, well regarding their liuing, no company-keepers, stedfast in promise, and constant in loue.

Socrates.

Crabbed Wives are compared to rough stirring horses.

As a shrewde horse must haue a sharpe bridle, so a shrewde Wife should be sharply handled.

Order thy Wife as thou wouldest thy kindest folke.

Seneca.

Giue thy wife no power ouer thee, for if thou suffer her to day to tread vpon thy foote, shee will to morrow tread vpon thy head.

Socrates.

He that can abide a curst wife, needeth not to feare what company he falleth in.

Mar. Aur.

There is not so fierce and perillous an enemy to a man as his wife.

A

A nice wife and a backe doore,
Oft maketh a rich man poore.

The vse of friendship, the comely port and the estimation of an honest man, is not a little impaired by an idle and light wife.

Like as a blocke though it be decked with gold, Plato.
pearles, and gems, is not to be regarded, except it represent the shape of something: euen so a wife be she neuer so rich, yet if she be not obedient to her husband, she is nothing at all worthy to be regarded.

Such wiues as would rather haue foolish husbands, whom they might rule, then to be ruled by sober wise men, are like him that would rather lead a blinde man in an unknowne way, then follow one that can both see, and also knoweth the way well. Hermes.

Like as no man can tell where a fyre wyngeth, Socrates:
but he that weareth it: so no man knoweth a womans disposition, but he that marrieth her.

The husband that forsaketh his wife because Hermes.
he is grieued with her manners, is like him, who because a Bee hath stung him, doth forsake the honey.

He that fisheth with popson, catcheth fish, but Plato.
euill and corrupted: and so they that endeavour to get them wiues or husbands by deceipts and charmes, may lightly get them, but better vngotten.

Like as they which keepe Elephants, weare no Plutarch,
light coloured garments, nor they which keepe wilde Bulls, weare any Purple, because such colours doe make them fierce: so ought a wife to abstaine from such things as she knoweth will offend her husband.

They

The tenth Booke.

Aristotle.

They which were wont to doe sacrifice vnto Iuno the Goddesse of married women, toke alwayes the gals out from the beasts which they sacrificed: signifying thereby, that all anger and displeasure ought to be farre from married folkes.

Socrates.

The rule for a wife to liue by, is her husband, if he be obedient to publike lawes.

The best way for a man to keepe his wife chaste, is not to be tealous, (as many fond foolles are) but to be chaste himselfe, and faithfull vnto her.

Aristotle.

There can be no greater honoz for an honest wife, then to haue an honest faithfull husband, which careth for her and for no woman else, thinking her moze chaste and faithfull then any other.

The husband can doe his wife no greater wrong then to seeke the fellowship of another woman.

Mar. Aur.

It is but small wit in a man to let by the fantasies of his wife, or to chastise openly, that may be righted betwene them secretly.

Socrates.

Wives must be the moze bozne with, because they bying forth children.

It were better for a woman to be barren,
Then to bring forth a vile wicked carren.

Mar. Aur.

Women be of right tender condition, they will complaine for a small cause, and for lesse will rise vp into great pride.

Portegeus

In three points women and foolles are commonly of like condition: they are full of vaine affections, curious and peeuish to please, and very wilfull in foolishnesse.

Tertullian

Woman was the first forsaker of Gods Law, the discloser of the forbidden tree, and the gate of the Diuell.

Aristotle.

A Woman is a necessary euill.

Women in mischief are wiser then men.

hardly

Hardy is that Woman, that dare giue counsell Mar. Aur. to a man, but hee is foole-hardy that taketh it of a woman: he is a foole that taketh it, and hee the more foole that asketh it, but he is the most foole that followeth it.

Women be more pittifull then men, more enuious then a serpent, more malicious then a tyrant, and more deceitfull then the diuell.

It is better to be in company with a serpent, Socrates. then with a wicked woman.

Women by nature are bozne malicious.

Mar. Aur.

As it is naturall for a woman to despise the Mar. Aur. thing that is giuen her vnasked: so is it deare to her to be denied of that shee doth demand.

There is no creature that more desireth honoz and woise keepeth it then a woman.

Gay apparelled Women stand forth as baits to catch men that passe by: but they take none but such as will be proued, or else such as be ignorant foles, which know them not.

Women desire to see and to be seene.

Chilon.

A faire whoze is a sweet popson.

He that hunteth much womens company, cannot be strong: nor can hee be rich that delighteth much in wine.

Womens counsaile is weake, and a childes is vnperfect.

We note inconstancy in children, and likewise Seneca. in women: the one for slenderesse of wit, and the other as a naturall sicknesse.

In men we note audacity, but commonly in wo- Alex. Sen. ment timorosity.

Women with their lighenesse, and children Mar. Aur. with their small knowledge, occupie themselves in things present: but wise men doe thinke on that
that

The tenth Booke.

that is past, they ordaine for that which is present, and with great study doe provide for the time to come.

Pithagor. There are in a womans eyes two kindes of teares, the one of griefe, the other of deceit.

Use no womans company except necessity compell thee.

Pithagor. They that had rather be conversant amongst women then amongst wise men, are like Swine that had rather lie rooting in dirt and drasse, then in cleere and faire water.

With the fairest women brothell houses are peopled.

Mar. Aur. Beauty in womens faces, and folly in their heads, are two wormes, which fret life, and waste goods.

Women that will haue toy of their daughters, ought to take from them all such occasions and liberty, whereby they should be euill.

The woman that will keepe her selfe from care and her daughter from perill, let her see the time of her daughter alway well spent in some honest and godly exercise.

When the hands are occupied with any good exercise, then the heart is void from many idle and vaine thoughts.

Mar. Aur. Women are so fragile, that with keepers with great paine they can keepe themselves. And for a small occasion they will lose altogether.

Mar. Aur. Women are so extreame in all head-strong extremities, that with a little fauour, they will be exalted and grow into great pride, and for a small kindness they retaine great hatred.

Women for a little goodnesse looke for a great hire, but for much euill no chastisement.

Tab

Take heed to the meate that a jealous woman Seneca giueth thee.

A fierce beast and a perillous enemy to the Mar. Aur. Common-wealth is a wicked woman: for she is of much power to doe great harme, and is not apt to follow any goodnesse.

The with-drawing and keeping of Women close, is a bridle to the tongue of ill men, and the woman that doth otherwise, putteth her good name in danger.

It were better for a woman neuer to be bozne Socrates, then to be defamed.

A wicked woman once defamed, thinketh all others to be so likewise, and desiring they should so be, will indeede say that they are, and procure to haue them euill famed: for to the intent shee may couer her owne infamy, shee infameth all others that be good.

All things done wickedly is sinne, and may be amended: but a dishonest woman alwayes is infamed.

A woman of good name feareth no man with an euill tongue.

Women cannot conserue the reputation of their estate and degree, but by keeping their persons in great feare, honesty, and good order.

It were great wickednesse in men to say that all women are euill that be euill spoken of.

Those women that keepe themselves in their Mar. Aur. houses, well occupped in their businesse, temperate in their words, faithfull to their husbands, well ordered in their persons, peaceable with their Socrates, Neighbours, being honest among their owne families, and shamesfast among strangers, such (I say) haue attained great repothne in their liues,
and

The tenth Booke.

and left eternall memory of them after their death.
Plutarch. Neither gorgeous apparell, nor excellent beauty, nor plenty of gold or riches, become a woman so well as sobernesse, silence, faithfulness, and chastitie.

Women are no lesse apt to learne all ill manner of things then men are.

Sweet labours and oyles are moze meete for women then for men.

Like as a Trumpeter soundeth out his meaning by the voyce of the Trumpet, so should a woman let her husband speake for her.

Hermes. Silence in a woman is a pretious vertue.

The summe of all.

He that gladly seeketh the company of a wife
Ought onely to winne her by vertuous disposition,
To embrace her for her vertue, and to leade a quiet life,
Refusing much riches with wborish conditions:
Women be commonly of most tender affection,
And better it is with a Serpent to be in company,
Then with a wicked woman for to marry.

Of the Tongue, Detraction, Speech and Silence. Cap. II.

The Tongue is a slippery and nimble instrument, whereby commonly the treasures of the heart are in such wise unlocked, layed forth, and spread abroad, that not onely thereby friendship is greatly ingendred, earthly Treasures increased, the life quietly stablished, perpetual praise and everlasting felicitie obtained, but contrariwise friendship is decayed, worldly riches are

diminished, the life most miserably wasted, infamy and immortall payne is thereby purchased.

The tongue, if it be well vsed, is the most precious member of a man, but otherwise the most detestable pernicious euill, and full of pestiferous popson.

It is a most plaine and sure argument, that the heart within is very filthy, and foulely defiled and corrupted, whensoever the tongue is wickedly bent and uttereth vncleane, filthy, and wicked speeches.

Detract not, neyther speake euill of thy Neighbour behinde his backe. Boëtius.

Detraction is, to speake euill of him that heareth not: or it is a lying, malicious, hypocriticall, crafty, pernicious, and hurtfull speech.

Detraction, being a venemous euill, or rancke popson of the Diuell, is poured by him into the hearts onely of wicked and malicious men, who naturally in their proud, ouer-lofty, and stout courage, wickedly ouerwhelmed with selfe-will and folly, spare not at any time (in the contempt of all vertue, true Religion, and honesty, and for the satisfying of their despightfull and cursed humors) to blow out with euill-sauoured and stinking breaths, the very shamefull and hurtfull blasts of slanderous and euill reports; whereby euen the very good are of their good name and fame impeyred, their estimation discredited, their friends abated, their wel-fare much hindered, and their hopes here so shaken in this life, that as men drowned in dolor and heavinesse, boorde of worldly toy, they are diuyn with bitter teares to cry daily vnto God for helpe, and to be deliuered of such their cursed detractors.

The tenth Booke.

Such a mischievous euill commonly is this kinde of detraction in the heart of the proud and wilfull foolish man, that there is neyther long familiarity, accustomed fellowship, nor causes of approued friendship, neyther affinity, kindred, or consanguinity, neyther yet any state or degree that can once bryble him or stay him from doing much mischiese, if hee can, with his most poysoned and venemous tongue.

Like as Rats and Mice eate and gnaw vpon other mens meate: so the Detractor eateth and gnaweth vpon the life and flesh of others.

Back-biting, lying, and flandering, are swozne companions together.

Back-biting hath this peculiar euill, that is, it hurteth a man absent, and so couertly and craftily that the party is not aware of it, but is sodainely vndone (O poore wretch) before hee doth eyther know by whom, how, when, or wherefoze hee is vndone.

The first euill of back-biting is, that it eyther hurteth Charitie, or else when it hath otherwisse impaired, it giueth vnto it a great wound, and so extinguissheth it commonly altogether.

Back-biting hurteth charitie, when it disseuereeth friends asunder, and bringeth them into dissention and hatred, and it is thereby the sorer wounded when it decayeth it, and (if he can) doth also bitterly extinguissh it, when it increaseth the fire betwixt them that be already in dissention, inflaming it more and more.

He that is giuen to the vice of back-biting and flandering, is worthily subiect vnto the common hatred of all men, and to be eschewed of all men as a most pestilent plague. And at his entrance
into

into any other place, among company, euery mans mouth to be epyther stopped against him, oz others wise opened to hisse him out of the doores.

Whilist the back-biter liueth, all the world curseth him: if he be in danger oz doe perish, there is no man sozry for him, and the remembrance of him after he is dead, raigneth, in cursing and banning of him.

He is to be counted vertuous and wise that al- Plato.
wayes disposeth his tongue to speake of God, and godlinesse.

Speake euer of God, and God will alwayes put Socrates.
good words into thy mouth: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures.

As our talke of God ought to be most reuerent and holy, with most sweet and faire words: so must also all our dedes befoze him be most holy, swete, perfect and good.

Let not thy tongue run befoze thy wit.

Let thy minde rule thy tongue.

Use thine eares moze then thy tongue.

Moderate thy lusts, thy tongue, and thy belly.

He is wise and discret that can refraine his tongue.

The tongue is the bewraper of the heart. Pithagor.

There is not a worse thing, then the deceitfull Socrates,
and lying tongue.

An euill tongue is sharper then a sword.

Death deliuereth a man from all enemies saue the tongue.

The tongue of a foole is the key of his coun- Socrates:
saile, which in a wise man wisdom hath in keeping.

The tenth Booke.

The tongue of a wise man is in his heart, but
the heart of a foole is in his tongue.

Socrates.

The ordering the tongue is a tryall most true
To know if a man his lust can subdue:

For he that cannot rule his tongue as him list,
Hath much lesse power other lusts to resist.

If thy wicked Tongues thou art stirred to bre-
rest and grieve, and feelest thy in selfe through
thine owne innocency to be by them abused: let
this be unto thee against them a neere and speciall
remedy, that is, arme thy selfe with patience, with
meeknesse and silence, lest through multiplying of
words with thine enemy, thou be found amongst
wise men to be as euill as he.

Mar.Aur.

It is a thing certayne, when one is merry,
hee saith more with his tongue, then hee thinketh
with his heart: and contrariwise, when one is
heauy, the eyes weepe not so much, nor the tongue
cannot declare that, which is locked within the
heart.

Aristotle.

Keepe measure in thy communication, for if
thou be too briefe, thou shalt not be well vnder-
stood: and if thou be too tedious, thou shalt not be
well borne in minde. Either talke of vertue thy
selfe, or giue care to them that talke thereof.

It is better to heare then to speake.

Thales.

We ought to heare double as much as wee
speake, and therefore nature hath giuen vs two
eares, and but one tongue.

Socrates.

A man hath power ouer his words till they be
spoken, but after they be vttered, they haue power
ouer him.

A man ought to consider before what hee will
speake, and to vtter nothing that may afterwards
repent him.

He

He that speaketh little, hearkeneth and learnerh **Pichagoras**
at the speech of others, but when he speaketh, o-
thers learne of him.

To talke of God is the best communication, and
to thinke of him is the best silence.

Talke no euill of God, but search diligently to **Socrates.**
know what he is.

The filth of worldly wisdom is knowne by
much speech.

Words without good effect, are like a great wa- **Plato.**
ter that drowneth much people, and doth it selfe no
profit.

Abstaine from words of ribaldry: for a tongue
ouer-liberall nourisheth folly.

They that robbe, speake euill of, or slander the
dead, are like furtious dogs, which bite and barke at
stones.

He that babbleth much, declareth himselfe to haue
small knowledge.

Cast whisperers and tale-bearers out of the
company.

Let no man say, I would and I cannot with- **Mar. Aur.**
draw me from vice: It is better said, I may, but
I will not follow vertue.

Men ought not to vse any talke or communica- **Diogenes.**
tion, but such as should be fruitfull to edifie, as
well the hearer as the speaker.

So speake as thy words be not reproued.

An idle word shall not escape unpunished.

When the vngodly and malicious persons are
suffered to speake what they list, without reppro-
ue and punishment, there is nothing more pernici-
ous in the world to make debate, and to breake
the bond of that most incomparable vertue of A-
mity.

The tenth Booke.

Philip. It lyeth in our selues to be well or euill spoken of.

Theſilius. Rude words that are profitable and true, are better then ſweete words being full of deceit and flattery.

Diogenes. The habite of the minde is beſt perceiued by a mans talking.

Hieronic. Deuout conuerſation without communication as much as by example it profiteth, by ſilence it hurteth: for with barking of dogs, and with the ſtanes of ſhepheards the raging wolues be hindered of their purpoſes.

Socrates. Silence and ſpeech are both good, uſed in due time, but otherwiſe are both nought.

Pithagor. Frame thy ſpeech according to thy garments, or ſhew thy garments like vnto thy ſpeech.

Giue no man cauſe to ſpeake euill of thee.

Hermes. Neither ſuffer thy hands to worke, nor thy tongue to ſpeake, nor thine eares to heare that which is euill.

Socrates. When thou talkeſt with a ſtranger, be not too full of communication, till thou know whether he be better learned then thou, and if thou be better, ſpeake thou the boldier, elſe be quiet and learne of him.

Plato. Haſtineſſe of ſpeech cauſeth men to erre.

Philotas. It is much moze eaſier for an innocent to ſinde many words in his ſpeaking, then for a man in his miſery to keepe a temperance in his tale.

The holineſſe and cleanneſſe of the mouth, ſtandeth in the bitterance of rightneſſe & truth: and the prophanation & deſiling thereof, is by lyings and vntruths: for as no cleane ſuffe can proceed out of filthy lips, ſo the noyſome blaſts of ſuch euill ſeaſoned breath annoyeth greatly the honeſt eares of

of the godly : and who will looke for sweete wine
out of the same vessell from whence Vinegar is
daily drawne out ?

The fayre water is defiled that passeth through
mirey springs.

Whatsoever thou wilt speake, before thou vt-
ter it, shew it secretly to thy selfe.

Beware of eyes and tale-bearers.

The flying tales of light folkes are commonly
the grounds of bad rumors.

Speake not to him that will not heare, for so
thou shalt but heere him.

Thinke not such things honest to be spoken,
that are filthy to be done.

A man is by nothing better knowne, then by
his communication.

If thou speakest what thou wilt, thou shalt Diogenes
heare that thou wouldest not.

Faire speech in presence,
with good report in absence,

And manners in fellowship
obtaineth good friendship.

He that speaketh truth, cannot be ashamed of Aristotle
that he speaketh.

Faire and smooth communication onely framed
to please the hearer, is properly to be called a trap
or snare of hony.

Tell not abroad what thou intendest to doe, for Pittacus.
if thou speed not thou shalt be mocked.

Be secret in counsell, and take heede what thou liberates.
speakest before thine enemies.

He that is beautifull, and speaketh unseemely Aristippus.
things, draweth a sword of Lead out of an Iron
scabberd.

Let not the authority of the speaker perswade

The tenth Booke.

thee, nor regard thou his person that speaketh, but
marke well what is spoke.

Hear that which vnto thee belongeth.

Hear much, speake little, be fayne spoken, an-
swere aptly: thinke first, then speake, and last of
all fulfill.

Pithagor. By silence the discretion of any man is knowne;
and a foole keeping silence seemeth wise.

Silence in a Woman is a great and godly
vertue.

Plato. As empty Vessels make the loudest sound, so
they that haue the least wit are greatest bablers.

Plutarch. They that are ready to take a tale out of ano-
ther mans mouth, are like vnto them who seeing
one proffered to be kissed, would hold forth their
lips to take it from him.

Seneca. As the vessell cannot be full, which alwayes
sheddeth out, and taketh nothing in; so that man
cannot be wise that euermore talketh, and neuer
hearkeneth.

Aristotle. Like as cleare glasse can hide nothing, so there
be many that can keepe secret and dissimble no-
thing.

Aug. Cæs. The rewards of faithfull silence are without
danger.

The summe of all.

Both speech and silence are excellent vertues,
Vsed in time and place conuenient,
Of which the best and easiest to abuse
Is speech, for which men oftentimes repent:
So doe they not where ere they be silent.
Yet be not dumbe, nor giue thy tongue to lease,
But speake thou well, or heare and hold thy peace.

Of Fortune. Cap. III.

This tearme of Fortune or chance, vled of men, proceeded first of ignorance and want of true knowledge, not considering what God is, and by whose onely fore-sight and prouidence, all things in this world are sene of him before they come to passe.

Fortune is such a Mistresse, that she ruleth Realmes, ouer-commeth Armies, beatech downe Kings, exalteth Tyrants, to the dead she giueth life, to some renoune, and to some shame.

Fortune giueth these euils, and we see it not: Mar. Aur.
with her hands she toucheth vs, and we seele it not: she treadeth vs vnder fete, and we know it not: she speaketh in our eares, and we heare it not: she cryeth aloud vnto vs, and we vnderstand her not: and this is because we will not know her. And finally, when we thinke we are most sure, then are we most in perill.

If the Fortune of this world make thee reioyce Plato,
ouer thine enemies, it may make them reioyce ouer thee.

We not proud in prosperitie, nor despayre in Plato,
aduersitie.

In prosperitie beware, and in aduersitie hope for better fortune.

The nature of Fortune is to be alwayes mutable and inconstant: neyther is she a giuer of any thing to any man for any continuance, but onely a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with abundance of all things, them (many times) God least fauoureth.

The tenth Booke.

Will men by their bodily strength resist their misfortunes: but good men by vertue of the soule abide them patiently.

Mar. Aur.

As in all prosperity alway there falleth some sinister fortune, eyther soone or late: so therewith Fortune doth arme and apparell vs, where shee seeth wee shall fall to our great hurt. Fortune comming with some present delight or pleasure, is a token that by flattering vs shee hath made ready her snares to catch vs. It is an infallible rule of envious Fortune, that this present felicity is giuen with a pricke of a sodaine fall of mischance.

Such as Fortune lifteth vp with great riches, shee full cruelly giueth them profound wrings.

Fortune is alwayes slippery, and cannot be holden of any against her will.

Anaxag.

Through idlenesse, negligence, and too much trust in Fortune, not onely men, but Cities and Kingdomes are bitterly lost and destroyed.

Mar. Aur.

What number hath bene seene, that the chances of Fortune could not abate, and yet within a short while after, vnawares, with great ignominious shame haue ouerthrowne themselves?

Fortune with her tyranny chasteneth them that serue her, shee beguileth every person, and no person beguileth her: shee promiseth much, and fulfilleth nothing: her song is weeping, and her weeping is song to them that be dead among woymes, and to them that liue in prosperity. At them that be present she spurneth with her fete, and threatneth them that be absent. All wise men shynke from her, but a foole she weth her his face.

Socrates.

To haue bene fortunate is the most misfortune,
There

There cannot be a moze intollerable thing, then
afortunate soule.

The aduentures of men are so diuers, and sickle Mar.Aur.
fortune giueth so many ouertwart turnes, that
after that she hath a great space giuen great plea-
sures, incontinent we are cited to the subtile trailes
of repentance.

The greatest hap of all, and the greatest desire Mar.Aur.
of men is to liue long: for diuers chances that fall
in short time, may be suffered and remedied by long
space.

Right fortunate is that man that loseth his
life, and leaueth behind him perpetuall memory.

Infortunate and unhappie are they that be in
prosperity, for surely they that be set in high estate,
cannot flye from the perill of Scilla, without fall-
ling into Charibdis.

Fortune is to great men deceitfull, to good men Tullius.
vnstable, and all that is high is vn Timer.

Shoche not another man for his misfortune, but
take heed by him how to auoide the like misery.

Our liues are so doubtfull, and fortune so way-
ward, that she doth not alwayes threat in striking,
nor striketh in threating: for oft times false For-
tune shaketh her weapon, and striketh not: and a-
nother time striketh without shaking.

As Fortune bekeneth, so fauour inclineth.

Fortune aduanceth and listeth vp, but all men Iustinius.
by nature are equall in dignity.

By Nature all men be equall in dignity,

By Fortune more one then another aduanced:

This who so considers in his supremacy,

Ought looke to himsele, and well be aduised.

By fortunes good fortune who commerh in fauour,

By fortunes misfortune may catch a displeasure.

The

The tenth Booke.

Hermes.
Aristotle.
Thales.

The wicked sometime seeme fortunate.

No man is happy indeede whiles he liueth.

If any man be happy, it is be that hath bodily health, riches, a learned, and not a baine minde.

This is a thing most happy, that Fortune in her cruelty, hath no weapon so sharpe and cruel, as can once pierce or wound the soule.

Wisdoms and discretion are most to be vsed in time of misfortune.

Kepe close thy misfortune, lest thine enemies reioyce at it.

Tullius.

There is also moderation in the toleration of Fortune of euery sort, which of Tully is called equability, that is, there seemeth alwayes one visage and countenance, not changed either in prosperitie or aduersity. Moreover, a man should not bowe for any fortune or trouble of minde.

Nothing vnto a man is miserable, except he so thinke it: for all fortune is good to him that constantly with patience suffereth it.

Seneca.

As a cunning workeman can fashion the Image of any matter: so a wise man should take in good worth all kindes of fortune.

The summe of all.

Fortune is a variable and strange Mistrasse,
And uncertaine to trust to in all her doings:
For Fortunes crooked euils her name doth expresse,
Which daily are felt with her hasty short turnings:
She quencheth & destroyeth with her sharpe profound bitings
And for this intent chiefly misfortune should be suffered,
Because true friends are best thereby declared.

Of

Of Riches, and rich Men. Cap. IIII.

Riches are in the number of things that may be **Xenoph.**
 eyther good or euill, which is in the arbitrement
 of the giuer.

To delight in riches is a dangerous vice. **Socrates.**

He is rich that contenteth himselfe with his po-
 nerty.

The richest thing to a man is his Soule and **Hermes.**
 reason, by which he keepeth iustice and escheweth
 sinne.

He is most rich that hath most wisdom. **Polion.**

There is no greater riches then the agreement
 of good mens mindes.

He that is contented and satisfied with himselfe,
 is bozne with great riches.

Abstinence from couetousnesse is great riches.

Riches for the most part are hurtfull to them **Plutarch.**
 that possesse them.

Those that be rich, are not onely vexed with de- **Cicero.**
 sire to encrease greatly their wealth, but also are
 sore troubled with feare, lest they should lose that
 which they haue already attained vnto.

He hath most that coueteth least.

Not to desire riches, is the greatest riches.

None are in more surety then they that lacke
 most riches.

If thou seeke to be rich, thou shalt finde therewith
 sorrow, carefull trauell, misery, vexation of minde,
 and much mischance. But if thou seeke to be godly,
 thou shalt finde comfort, wealth, prosperity, peace
 of conscience, and all felicity.

As sicknesse and health can neuer agree,

So gold without rest is but misery.

Vertues

The tenth Booke.

Aristotle. Vertue is greater riches then either siluer or gold.

Pithagor. He is not rich that enioyeth not his owne goods.

Suffisance is better in riches then abundance.

Plato. Labour for the riches that after death profiteth the soule.

Hermes. A couetous man cannot be rich.

Care not what riches thou lovest for the winning of true friends.

Purchase thy riches truely, and spend them liberally.

Aristotle. Seeke not the riches of this world, and shame in the other: seeing this world is no more but onely a bayting place to goe to the other world.

Mar. Aur. It is a great wonder to heare and see, how fathers climb to haue riches, and their children descend to haue viciousnesse, to see fathers honour their children, and children to infame their fathers: to see fathers giue rest vnto their children, and little children to giue trouble to their old fathers: yea, sometime the fathers dye for sorrow, that their children dye so soone, and the children weepe because the fathers liue so long. Also the honour and riches that the fathers haue procured with great thoughts, the children lose with little care. And this is certaine, that the fathers may gather riches, with deceit and craft, to sustaine their children, but God will not haue durable that is begun with euill intention, and is founded on the prejudice of others, though possessed by an heire, and though the heauy destinies of the fathers permit that their riches be left to their children, to serue them in all their vices for their pastime,

pastime, at the last, according to their merits,
G O D will that their Heye and Heritage shall
 both perish. Finally, all that with great thought
 hath bene gathered for their childzen, whom they
 loue well, and with whom they much content
 themselves, sometime another heye, of whom they
 thinke least intoweth it.

G O D doth permit that the couetous fathers in **Max. Aug.**
 gathering with great trauaile, should dye with the
 same, to leaue their riches to their vicious childzen
 to spend badly.

Great abundance and plenty of riches cannot **Hierome**
 of any man be both gathered and kept without
 sinne.

Riches and the substance of the world robbeth
 and spoyleth a man of much better Riches, that
 is to say, the loue of vertue, and of all godly ex-
 ercise.

Gold is a corruptible matter of substance, and **Plato.**
 shall therefore once be consumed: but that treas-
 ure for the which **Mans** soule ought to labour,
 shall neuer be wasted, neyther in quality, nor in
 quantity impaired or diminished, that is, shall al-
 way be like good, and like much. Wherefore what-
 soeuer payne be taken about the getting of such
 Treasure, it ought not to be imputed grieuous:
 weighing well the vertue of the gayne, and the
 most happy reward in the end.

Great possessions of substance maketh **Vertue Alex. Sen.**
 suspected, because they be ministers of pleasant af-
 fections, and also nurses of wanton appetites.

Those riches are to be despised, which with **Pythagor.**
 berality are wasted, and with sparing doe rot.

Be not carefull for worldly riches, for **G O D Socrates**
 hath prouided for each man sufficient.

Prepare

The ninth Booke. 10

Plato.

Prepare thee such riches, as when the Ship is broken, may swim and escape with their master.

Travell not to get that which will lightly perish.

Esteeme him as much that teacheth thee one word of wisdom, as if he gave thee gold and precious stones.

Such things as thou hast, vse as thine owne, and keepe them not as though they were another bodie.

Boast not thy selfe of that which is another mans.

Homer.

When prosperitie promiseth securitie and rest in the goods of this world, it is an hard thing and a rare to thinke God onely to be the giuer thereof, and can sodainely take the things away that haue bene gathered with great paynes and travells.

Learning is great Riches to the poore, and it garnisheth the rich.

Where Riches are honoured, good men are despised.

Immortall honour is better then transitory Riches.

Plato.

He that keepeth a Man from shame, is better then the Riches gotten thereby.

Desire of Riches waxeth infinite.

Hermes.

It is a miserable thing, a rich man to be decapied and falne into pouerty.

He is not happy that hath Riches, but hee that rightly vseth them.

The Riches of this World abused, ingendreth pride and forgetfulness of God.

Solon.

There be three causes noted, that chiefly moue mens mindes to desire these worldly goods: one is the

Of Riches, and rich Men? 161

the loue of wealth, ease, mirth, and pleasure: the second is, the loue of worship, honour, and glory: the thirde is, the doubtfullnesse and mistrust of wicked and faithlesse men, that are carefull of liuing here in this life.

They be worse that be lately made rich, then they which haue bene rich a great while.

It is a foolish madnesse to thinke that rich men be happy.

He hath Riches sufficient that needeth neyther to flatter nor borrow.

The more that a man hath of abundance,
So much the lesse he hath of assurance.

Pithagor.

Suffisance is the castle which keepeth wise men from euill workes.

He is neyther rich, happy, nor wise,
That is a bond-man to his owne auarice.

Solon.

Great businesse the heart hath to search for the Mar. Aur.
goods of this world, and great trauaile to come to them: but the greatest dolor without comparison,
is at the houre of death to depart and leaue them.

Rich men thzough excessse and delicious pleasures, are moze foolish & corrupt then any others. Aristotle.

Rich men had neede of many lessons to doe well.

Rich men (their affection respected) had neede Diogenes.
of many precepts and counsailes, both touching their keeping of hospitality, and to the exercising also of their bodies with labour, lest they should most corruptly fall with consent into the filthy motions of the body, & other inconueniences, wherof the poore neede no such admonitions.

Treasure by falsehood seeming to augment,
Are euill gotten, but worse spent:

Hermes.

Wherefore to be rich, who so doth intend,
Ought truly to winne, and duely to spend.

The tenth Booke.

- Anaxag.** Men would liue exceeding quietly, if these two words (mine and thine) were taken away.
- Pithagoras** Couet not to waie rich through deceit.
The time and riches are best bestowed, that are employed about the seruice of God.
- Tullius.** In thy prosperitie, and when things flow towards thee, (euen at thy will and pleasure,) thou must the more earnestly flye pride, disdainfulnesse, arrogancy, immoderation of backe or belly, incontinency and loosenesse of life.
Spend not too outragiously, nor be too niggardish: so shalt thou neither be needy, nor in bondage to thy riches.
Upon a couetous man riches are lost, and are very pouerty to him: for he is neither the warmer, the better fed, nor the richer for them.
- Diogenes.** Rich men without learning, are called Sheepe with golden flæces.
Charge not thy selfe with taking of vain goods, although thou hast so small assurance of thy life.
- Plutarch.** The miserable rich person, the more that hee encreaseeth in riches, the more hee diminisheth in friends, and groweth in enemies, to his damage.
Friendship is better then riches.
As the townes wherein men labour, waxe alwayes richer and richer, and such as are bent to idlenesse and pleasure decay daily, and come to better desolation: so the goods that be gotten by trauaile, study, and diligence, and so kept, shall continue and increase, but that which is euill gotten, or sodainely wonne, shall euen as sodainely vanish away againe.
- Socrates.** Like as an arrow that lighteth vpon a stone glanceth away, because the stone wanting softnesse yieldeth not to receiue it: so the riches that
Fortune

Of Riches, and rich Men. 162

Fortune giueth, not guided with diligence and circumspection, banisheth away without profit.

The hauing of riches is not so commodious,
As the departing from them is grieuous.

Aristotle.

A mans riches are no where so well laid vp and safely kept, as in the hands of his friends.

Small expences often vsed, consume great substance.

Seneca.

He which giueth riches or gloze to a wicked Aristotelmán, giueth wine to him that hath a feuer.

As a golden bridle, although it garnish an horse, Plato. yet maketh him neuer the better: so although riches garnish a man, yet can they not make him good.

Death despiseth all riches and gloze, and rolet both the rich and poore folke together.

Such as trust in their owne strength or riches, abuse and blaspheme the name of God, which hath not bene unpunished; nor neuer shall be in this world, nor in the world to come.

The summe of all.

Sith the perfect riches is suffisance,
He is more rich that's content with pouerty,
Then he that hath of treasures abundance,
Which no man may possesse well with surety.
Rich is he that can himselfe satisfie
With fewest things which be both safe and sure,
There Fortunes gifts are double to endure.

The tenth Booke.

Of Blessednesse, and Misery. Cap. IIII.

Cicero.

That man cannot be truely blessed, in whom vertue hath no place.

Those men be truely blessed, whom no feare troubleth, no pensiuenesse consumerth, no carnall concupiscence tormenteth, and those also that are not soone stirred to foolishnesse and gladnesse.

All things truely belonging to blessednesse, doe chiefly consist in the noble vertue of wisdom.

A man that is wise, although hee fall into extreame necessity and pouerty, yet is he very rich, and greatly blessed.

That man which hath strength, beauty, comely personage, nimblenesse of body, and thereunto likewise being added riches, honour, rule, and great gloze of this world: yet if hee with all these be an brutish, intemperate, and fearefull man, and of no capacity, hee is not truely blessed, but most miserable.

That man is worthily counted blessed, to whom nothing can seeme so intollerable, as to discourage him: nor nothing so pleasant as proudly to puffe him vp, and make him vain-glorious.

A blessed life consisteth in the knowledge of things, which we doe attaine vnto by searching out the natures of them, and being once obtained, we doe contemne all worldly things, and liue in security, which is the quietnesse of the minde, or to be bold of vngodly care.

Plato.

Finally, that man is truely blessed, to whom it shall chance, that once comming to old age, he then doe attaine vnto true wisdom, and fasten himselfe in true opinions.

Of

Of Beginning, and Ending. Cap. V.

GOD lacketh beginning and ending.

The most gracious and mighty beginner Thales.
is God, which in the beginning created the Hermes.
World.

Good counsaile is the beginning and end of good Zeno.
works.

Begin nothing before thou first call for the
helpe of God: for God (whose power is in all
things) giueth most prosperous furtherance and
finishing to such good acts as we doe begin in his
name.

Take good aduiseement before thou begin any Aristotle.
thing, but when thou hast begun it, dispatch it
quickly.

Begin nothing before thou knowest how to fi-
nish it.

Take good heed at the beginning to what thou
granteest, for after one inconuenience another fol-
loweth.

Before any fact be by man committed, the end is
first in cogitation, and last of all the fact.

Of small faults not hindered at the beginning,
oftentimes spring mighty mischiefes.

Not the beginning of things, but the last end,
must declare whether the same be well attempted Phetion.
or nat.

Many things at the beginning are counted good, Pithagor.
which at the end are knowne to be euill.

The end of casuall things in the world, no man
doth or may know.

To haue made a good beginning, is no small Socrates.
portion of the worke done,

The tenth Booke.

In all woꝝkes the beginning is the chiefeſt, and the end hardeſt to attaine.

Plutarch. Like as a ſpot ought to be wiped out at firſt, leſt with long carrying it ſtaine thꝛough, and bee woꝛſe to be gotten out: ſo ſhould diſſention be remedꝝed at the firſt, that it grow not vnto hatred.

Aristotle. Like as the ſtroke which a man ſeeth, may be the better receiued and defended: ſo the miſchiefe which is knowne of befoꝛe, can doe the leſſe harme.

Horace. Stop the beginning, ſo ſhalt thou be ſure,
All doubtfull diſeaſes to ſwage and to cure:
But if thou be careleſſe and ſuffer them braſt,
Too late commeth plaſter, when all cure is paſt.

Mar. Aur. Like as after the night commeth the dewie morning, and after that commeth the bright Sunne, and after the Sunne commeth a darke cloude, and after raine commeth faire weather, and after that commeth lightning and thunder, and then againe commeth faire weather: even ſo after infancy commeth child-hood, and after child-hood commeth old age, and after old age commeth death, and laſt of all after death, commeth a fearefull hope of a ſure life.

Euery man hath a beginning, a middle, and an end.

Philo. Good reſpect and conſideration to the end of things, preſerueth both body and ſoule.

Pacuius. When the godly ſhall haue their full entrance and beginning to euerlaſting gloꝛy: and make their happy change from mortality to immortality: and leaue the corruptible dꝛoſſe of this life, foꝛ treasures incorruptible: foꝛ gold, gloꝛy: foꝛ glouer, ſolace without end: foꝛ vaine apparell, robes royall: foꝛ earthly houſes, eternall pallaces;
mirth

Of Beginning and Ending. 164

mirth without measure, pleasure without payne,
and felicity endlesse: then also shall the end of the
wicked be most lamentable: then shall hastily
come vnto them their iust reward of vengeance:
then shall they with the end of this worlds dayne
felicity enter into eternall damnation and misery,
then shall they cry, woe, woe, with endlesse hez-
rour, for their carelesse life, and worldly security,

The summe of all.

God, that is most glorious, was th' almighty beginner
Of all that in heauen or in earth haue their being:
Which was without beginning, he is th' onely helper,
And furtherer of good workes to come to good ending.
Without counsell and aduise ment begin not any thing:
But consider well the end, and waigh discretely,
What happily preserveth both soule and body.

Y 4

THE

THE ELEVENTH BOOKE:

Cap. I.

Of the Precepts of the Wise.



I have in this Booke (which I divided into two parts) put together the precepts & proverbes of morall philosophy, and those both of the pithiest and briefest that I thought meete. Because I would have them better waighed and remembred, but specially put in practise: for the following of one good saying, is better then the learning of a thousand.

Solon.

Worship God.

Reuerence thy father and mother.

Helpe thy friend.

Hate no man. Maintaine truth.

Swear not. Obay the lawes.

Thinke that which is good.

Moderate thine anger. Praise Vertue.

Persecute the euill with extreme hatred.

Thales.

Honour thy King. Try thy friends.

Be the selfe-same that thou pretendest.

Abstaine from vice. Loue peace.

Desire honour and gloze for vertue.

Take heed to thy selfe, and be circumspect.

Deserue

Of Precepts and Counsailes. 165

Deserue praise of every body.

Cast whisperers and tale-bearers out of thy company.

Take in good worth whatsoever chanceth.

Be not high-minded. Judge iustly.

Be carefull for thy household.

Reade ouer good Bookes.

Cleo.

Doe good to good people.

Refraine from foule Language.

Bring vp in learning thy children that thou louest best.

Be not suspitious nor zealous.

Mannerly thy parents with sufferance.

Remember them which haue done thee good, and forget not their benefits.

Despise not thine vnderlings.

Desire not other mens goods.

Runne not head-long into doubtfull matters.

Kepe thy friends goods as safe as thou wouldest thine owne.

Doe not that to another, which thou thy selfe hatest.

Threaten no body, for that is woman-like.

Be readier to goe to thy friend in time of his misery, then of his prosperitie.

Beare no malice.

Use temperance. Fly filthy things.

Chilon.

Get thy goods iustly. Lose no time.

Use Wisedome. Please the most.

Be well mannered. Suspect nothing.

Hate slander. Be not importunate.

Let not thy tongue runne before thy wit.

Proue no that which thou missest not atchieue.

Loue as if thou wouldest hate, and hate as thou wouldest loue shortly after.

Please

The eleuenth Booke.

Please every body. Hate violence.

Periander. Be alwayes one to thy friend, as well in aduersitie, as in prosperity.

Performe whatsoeuer thou promise.

Keepe close thy misfortune, lest thine enemy reioyce at it.

Sticke to the truth. Abstaine from vice.

Doe that which is rightfull and iust.

Giue place to thy betters, and to thine elders.

Abstaine from swearing. Follow vertue.

Moderate thy lusts and affections.

Praise honest things. Hate debate.

Be mercifull to the penitent.

Instruct thy childzen. Requite benefites.

Enhauent wise mens company.

Esteeme greatly good men. Fly rebuke.

Hearc that which vnto thee belongeth.

Be enuious to no man. Answer aptly.

Doe nothing that may repent thee.

Honour them that haue deserued honour.

Be sayre spoken. Feare the officers.

Maintaine concord. Flatter not.

When thou dost amisse, take better counsaile.

Trust not to the time. Hope well.

Be seruiceable to every body.

Take good heed to thy selfe.

Reuerence thine elders with obedience.

Fight and dye for thy country.

Mourne not for every thing, for that will shorten thy life.

Get a witty woman to thy wife, and she shal bring thee forth wise childzen.

Liue and hope, as if thou shouldest dye immediately.

Spare as though thou wert immortall.

Hate

Of Precepts and Counsailes. 166

Hate pride and vaine-glorie.

Swell not in wealth. Seale vp secrets.

Carry alwayes for a conuenient time.

Giue liberally for thy profit.

Doe no man wrong. Avoide griefe.

Mocke not the dead. Use thy friends.

Giue blamelesse counsaile, and comfort thy Biers friends.

Behold thy selfe in a looking-glasse, and if thou appeare beautifull, doe such things as become thy beauty: but if thou seeme foule, then perswade with good manners the beauty that thy face lacketh.

Talke no euill of God, but search diligently to know what he is.

Hear much, but speake little.

First vnderstand, then speake.

Praise not the vnworthie because of his riches.

Get by perswasion, and not by violence.

Get thee sobernesse in thy youth, and wisdom in thine age.

Tell not abroad what thou intendest to doe: for Plurarch.

If thou speed not, thou shalt be mocked.

Pay thy debts. Reuile not thy friend.

Rule thy wife. Be not sloathfull.

If thy fellow hurt thee in small things, suffer it, and be as bold with him.

Take not thine enemy for thy friend, nor thy friend for thine enemy.

Be not iudge betwixt thy friends.

Strive not with thy father and mother, though thou sayst the truth.

Reioyce not at any mans misfortune.

Hermes.

Let thy minde rule thy tongue.

Be obedient to the Law. Heare gladly.

Attempt

The eleuenth Booke.

Attempt nothing aboute thy strength.

Be not hasty to speake, nor slow to heare.

Wish not the things which thou maist not ob-
taine.

Above and before all things worship God.

Reuerence thine elders.

Refraine thy lusts. Breake by hatred.

Be obedient vnto thy King, and worship those
that be in authoritie vnder him.

Love God and truth, and so shalt thou save thy
soule.

Enuie not though an euill man prosper, for sure-
ly his end shall not be good.

Be satisfied with little, and it will increase and
multiply.

Trust not to the time, for it deceiveth sodainely
them that trust therein.

Gybzaid no man with misery.

Harry thy match.

Take good aduise when thou begin any thing,
but when thou hast begun, dispatch it quickly.

Plutarch.

Before thou goe from home, deuise with thy selfe
what thou wilt doe abroad: and when thou art
come home againe, remember what thou hast done
abroad.

Philotas.

Neither flatter nor hide thy wisdom before
strangers.

Be not proud in prosperity, neither despaire in
aduersity.

In prosperity beware, and in aduersity hope for
better fortune.

Learne by other mens vices, how filthy thine
owne are.

Doe not that thy selfe, which thou dispraisest in
another.

Concl

Couet not to waxe rich thzough deceit.

Aristotle.

Looke what thanks thou rendrest to thy Parents, and looke for the like againe of thy children.

Wile not except thou hast first learned to obey.

Weld vnto reason. Flye euill company.

Slander not them that be dead.

Prepare thee such Riches, as when the ship is broken, may swim and escape with their maister.

Learne such things while thou art a childe, as Plato may profit thee when thou art a man.

Endeanour thy selfe to doe so well, that others may enuy thee therefore.

Spend not too outrageously, nor be too niggardish: so shalt thou neyther be needy, nor in bondage to thy riches.

Be patient in tribulation, & giue no man cause to speake euill of thee.

Take wel to the safe-guard of thine owne body.

Know thy selfe, so shalt no flatterer beguile thee. Seneca.

Be vertuous and liberall, so shalt thou eyther stop the slanderers mouth, or else the eares of them that heare them.

Meddle not with that wherewith thou hast Xenophonought to doe.

If thou hast well done, thanke God: if otherwise, repent, and aske him forgiveness.

Desire God at the beginning of thy workes, that thou mayest by his helpe bring them to good conclusion.

Walke not in the way of hatred.

Doe not what thou wouldest, but what thou shouldest. Aristotle.

Praise not a man, except he be praise-worthy.

If thou wilt correct any man, doe it rather with gentlenesse, then with violent extremities.

Uile

The eleuenth Booke.

Socrates.

Use measure in all things.

When thou talkest with a stranger, be not too full of communication, till thou knowest whether he be better learned then thou, and if hee be not, speake thou the boldier, else be quiet and learne of him.

Socrates.

Giue thy wife no power over thee, for if thou suffer her to day to tread vpon thy foot, shee will to morrow tread vpon thy head.

Fixe thy will to doe iustly, and see thou sweare not.

Haunt not too much thy friends house, for that engendreth no great loue: nor be too long from thence, for that engendreth hate, but vse a meane in all things.

Aristotle.

Trouble not thy selfe with worldly carefulnes, but resemble the Birds of the ayre, which in the morning seeke their foode but onely for that day.

Doubt them whom thou knowest, and trust not them whom thou knowest not.

Wander not by night, nor by darke.

Labour not to enforme him, that is without reason, for so shalt thou make him thine enemy.

Use no womans company, except necessity compell thee.

Esteeme him as much that teacheth thee one word of wisdome, as if he gaue thee gold.

Sweare not for any matter of aduantage.

Seneeca.

Affirme nothing befoze thou knowest how to finish it.

Plato.

Be not hasty, angry, nor wrathfull, for they be the conditions of a foole.

Retraine from vice, for vertue is a precious garment.

Measure

Of Precepts and Counsailes. 168

Measure thy pathes, and goe the right way, so shalt thou goe safely.

Refraine from Couetousnesse, and thine estate shall prosper.

Use Justice, and thou shalt be both beloued and feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

Take heed to the meate that a iealous woman giueth thee. *Hermes.*

Let neyther thy beauty, thy youth, nor thy health deceyue thee.

Break not the Lawes that are made for the wealth of thy country.

Apply thy minde to vertue, and thou shalt be saued.

Praise nothing that is not commendable: nor dispraise any thing that is praise-worthy.

Trouble not much for that which will lightly perish. *Plato.*

Ensee the vertues of thy good ancestours.

Array thy selfe with iustice, and cloth thee with Seneca, chastity: so shalt thou be happy, and thy workes prosper.

Enforce thy selfe to get wisdom and science, by which thou mayest direct both thy Soule and body.

Endeavour thy selfe to keepe the law, that God Pythagor. may be pleased with thee.

Couet not thy friends riches, lest thou be despyled therefore.

Reproue not any man in his wrath, for then thou *Hermes.* wast not rule him.

Reioyce not at another mans misfortune, but take heed by him that the like chance not to thee.

Stablish

The eleuenth Booke.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

Socrates.

Giue to the good, and he will requitte it, but giue to the euill disposed, and hee will aske more.

Be not slack to recompence them that haue done for thee.

Thinke first, then speake, and last fulfill.

Accustome not thy selfe to be sodaynely moued, for it will turne to thy displeasure.

Pythagor.

If thou intendest to doe any good, tarry not till to morrow, for thou knowest not what may chance thee this night.

Aristotle.

If thou seekest thy selfe more true to thy King then many other, and hast also lesse wages of him then they, yet complain not, for thine will continue and so will not theirs.

Diogenes.

If any man enuy thee, or say euill of thee, set not thereby, and thou shalt disappoint him of his purpose.

Forget not to giue thanks to them that instruct thee in Learning, nor challenge to thy selfe the praise of other mens inuentions.

Socrates.

Love all men, and be subiect to all Lawes, but obey God more then men.

Plato.

If thou wilt be counted valiant, let neyther chance nor griefe overcome thee.

Giue good eare to the aged, for he can teach thee of thy life to come.

Flye lecherous lusts as thou wouldest a furious Lord.

Attempt not two things at once, for the one will hinder the other.

Aristotle.

Let no couetous man haue any rule ouer thee, nor yeld thy selfe subiect to couetousnesse: for the couetous man will defraud thee of thy goods, and
couetousnesse

Of Precepts and Counsailes. 169

couetousnesse will defraud thee of thy soule.

Receiue not the gifts that an euill disposed man both proffer.

Be sober and chaste among yong folks, that theye Plato may learne of thee, and among old that thou mayest learne of them.

Order thy wife as thou wouldest thy kinssfolke. Seneca.

Apply thy selfe so now in vertue, that in the Plato time to come thou mayest therefore be prayd.

Thinke that the weakest of thine enemies is stronger then thou.

Be not ashamed to doe iustice, for all that is done without it is tyranny.

Fortifie thy soule with good workes, and flye from couetousnesse.

If thou intendest not to doe good, yet at least reſtrayne from doing euill.

Giue not thy selfe much to pleasure and ease, for Aristotle, if thou vñest thy selfe thereto, thou shalt not be able to sustayne the aduersity that may afterwards chance to thee.

Endeavour thy selfe in thy youth to learne, though it be painefull: for it is lesse payne for a man to learne in his youth, then in his age to be vnlearned.

When thou art weary of study, sport thy selfe with reading of good stories.

Couet not to haue thy businesse hastily done, but rather desire that it may be well done.

Reioyce without great laughter.

Desire not to be wise in words, but in workes: for wisdom of words wasteth with the World, but workes wrought by wisdom, increase into the world to come.

If thou doubtest of any thing, aske counsaile

The eleventh Booke.

of wise men : and be not angry although they re-
proue thee.

Worship good men, so shalt thou obtayne the
peoples fauour.

Diogenes. Keepe no company with him that knoweth not
himselfe.

Be not like the Boulter that casteth out the
flower, and keepeth in the bran.

Commit the gouernance of people neyther to
a Childe, nor a foole, nor a couetous, nor vnto
any hasty person, that is desirous of reuenge-
ment.

Plato. If thou desirest to be good, endeavour thy selfe
to learne to know, and to follow truth : for he that
is ignozant therein, and will not learne, cannot be
good.

Aristotle. Keepe a measure in thy communication : for if
thou be too bziefe, thou shalt not be well vnder-
stood : and if thou be too long, thou shalt not be
well borne in minde.

To him that is full of questions, giue no an-
swere at all.

Pithagor. Use examples, that such as thou teachest may
vnderstand thee the better.

Aristotle. Reason not with him that will deny the prin-
cipall truth.

Take good heede at the beginning to what thou
granteest : for after one inconuenience another fol-
loweth.

Seneca. If thou desirest to haue delight without sorrow,
apply thy minde to study wisdom.

Warry a young Maide, that thou mayest teach
her good manners.

Keepe company with them that may make thee
better.

Of Precepts and Counsailes. 170

Be bound vnto wisdom, that thou mayest obtaine thy true liberty.

Loue if thou wilt be loued.

So talke with men, as if God saw thee.

So talke with God, as if men heard thee.

Feare followeth hope, wherefoze if thou wilt not feare, hope not.

Desire not to dwell nigh a rich man, for that will make thee couetous.

Eschew anger, though not for wisdoms sake, yet for bodily health.

If thou desirest to be quiet minded, thou must either be a poore man indeede, or else like a poore man.

Take no thought to liue long, but to liue well.

Forasmuch as thou art not certaine in what place death abideth thee, be thou ready prepared in each place to meete him.

Praise a man for that which may neither be giuen him, nor taken away from him: which is not his faire house, his goodly garments, nor his great household, but his wit and perfect reason.

Labour not for a great number of Bookes, but for the goodnesse of them.

Use thine eares more then thy tongue.

Desire nothing, that thou wouldest denye if it were asked thee.

Whatsoever thou wilt speake, before thou shew Seneca, it to another, shew it secretly to thy selfe.

Whatsoever thou wilt haue kept secret, shew it vnto no body.

Search forth the cause of euery deed.

Let not thy thoughts depart from the truth.

Promise with consideration, and performe faithfully.

The eleventh Booke.

Prayse little, but dispraise lesse.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but marke well what it is that is spoken.

Performe more fully then thou hast promised.

Such things as thou wast, vse as thine owne, and keepe them not as if they were another bodys.

Be gentle and louing to euery body, flatter none, be familiar with few, be indifferent and equall towards euery man, be slow to wrath, swift to mercy and pity, be constant and patient in aduersity, and in prosperitie wary and lowly.

Worship gentlenesse, hate all cruelty.

Fly and eschew thine owne vices, and be not curious to search out other mens.

Be not busie to vpbraid men with their faults, for so shalt thou be hated of euery body.

Sometimes among earnest things, vse merry conceits, but measurable.

Live with thy vnderlings, as thou wouldest the betters should live with thee, and doe to all men, as thou wouldest be done by.

Thinke not thy selfe to be that which thou art not, nor feare greater then thou art indeede.

Thinke all things may be suffered saue shamesse and vice.

Care rather for hunger, then for pleasure or delight.

Be apt to learne wisdom, and diligent to teach it.

Be merry without laughter.

Charme thy tongue, thy belly, and thy prauities.

Anacharsis

Thou shalt be lord of God, if thou doe good to all men, and hurt no body.

Belshazzar

Believe not him that saith he loveth truth, and followeth it not.

See that thy gifts be according to thine ability: Solon; for if they be too big, thou shalt be thought a waster: and again, if they be too small, thou shalt be thought a niggard.

Let thy gifts be such as hee to whom thou givest them doth delight in.

Give no vaine and vnnecessary gifts, as armour to Seneca. women, hoes to plow-men, or nets to a student.

Give to the needy, yet so that thou neede not thy selfe.

Succour them that perish, yet so that thou thy selfe perish not thereby.

If thou bestowest a benefit, keepe it secret: but if thou receivest any, publish it abroad.

Speake not to him that will not heare, for so thou shalt but vex him.

Give at the first asking, for it is not freely given that is often craved.

Boast not thy selfe of that which is another mans.

Blame not nature, for shee doth for every man alike.

If thou wilt praise any man because hee is a gentleman: praise his Parents also: if thou praise him for his riches, that appertaineth to Fortune: if for his strength, remember that sickness will make him weak: if for swiftnesse of foot, remember that age will take it away: if for his beauty, it will soone vanish. But if thou wilt praise him for manners and learning, then praise thou him as much as appertaineth to man, for that is his owne, which neither cometh by heritage, nor altereth with fortune or age, but is alwayes one.

The eleuenth Booke.

Socrates.

Flie the company of a lyar, but if thou must needs keepe company with him, beware that in any case thou beleue him not.

Giue part of thy goods to the needy, so shall God increase them.

Sow good workes, and thou shalt reape the flowers of ioy and gladnesse.

Boast not of thy good deedes, lest thine euill be also laid to thy charge.

Company not with him that knoweth not himselfe.

Be not ashamed to heare the truth, of whomsoever it be: for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

If thou hast not so much power as to refraine thine ire, yet dissemble it, and keepe it secret, and so by little and little forget it.

Pithagor.

Honour wisdom, and deny it not to them that would learne it, but shew it not to them that dispraise it.

Sow not the Sea-fields.

Socrates.

Giue not too light credence to a mans words, nor laugh thou them to scorn: for the one is the property of a foole, and the other the condition of a mad-man.

Thinke not such things honest to be spoken, that are filthy to be done.

Accustome not thy selfe to be heavy and sad, for if thou dost, thou shalt be thought fierce: yet be thoughtfull, for that is a token of a prudent man.

So doe all things, as if every man should know them, yet keepe them close a while, and at length discover them.

Learne diligently the goodnesse that is taught thee:

that: it is as great a shame for a man not to learne the good doctrine that is taught him, as to refuse a gift proffered him of a friend.

Let it not grieue thee to take paynes to goe to learne of a cunning man: for it were great shame for young men not to trauell a little by Land to increase their knowledge, since Merchants saile so farre by sea to augment their riches.

Be gentle in thy behauiour, and familiar in communication: for it belongeth to gentlenesse to salute gladly them that wee meete, and in familiarity to talke gently and friendly with them.

Behaue thy selfe gently to euery body, so shalt thou make the good thy friends, and keepe the bad from being thine enemies.

Use thy selfe to labour by thine owne accord, that if it chance thee to be compelled thereto, thou mayest the better away with it.

Performe thy promise as iustly as thou wouldest pay thy debtes: for a man ought to be more faithfull then his oath.

For two causes if thou be constrained, thou mayest sweare, as to discharge thy selfe from any great offence, or to saue chiefe friends from great danger: But for money thou shalt not sweare any oath, for if thou doest, thou shalt of some be thought forsworne, and of others, to be desirous of money.

Thinke it a great shame to be overcome with thy friends benefites, and with the injury of thine enemies.

Allow them for thy friends, that be as glad for thy prosperitie, as they sarme sorrowfull for thy misfortune: for there be many that lament a mans misery, that would enuy to see him prosper.

The eleuenth Booke.

If thou dost good to the euill, it shall happen to thee as it doth to them that feed other mens dogs, which bark as well at their feeder as at any other Stranger.

Pithagor. Doe not such things thy selfe, as thou wouldest dispraise in another.

Enforce thy selfe to refrayne thine euill Lusts, and follow the good: for the good mortifieth and destroyeth the euill.

Soerates. Speake alwaies of God, and God will alwayes put good words in thy mouth.

Set thine owne workes alwayes before thine eyes, and cast other mens behinde thy backe.

Fre not thy minde vpon worldly pleasure, nor trust to the world, for it deceyueth all that put their trust therein.

Be content with little, and couet not another mans goods,

Be sober in thy liuing, and replenish thine hart with wisdom.

Dread God, and keep thy selfe from vain-glory.

Spoke not another man for his misery, but take heed by him how to auoid the like misfortune.

Let no man perswade thee by flattery to doe any euill, nor to beleue otherwile of thy selfe then thou art indeede.

Receiue patiently the words of correction, although they seme grieuous.

Hermes. Feare the vengeance of God as much as thou maist, and consider the greatnesse of his puissance and might.

Beware of spies and tale-bearers.

Socrates. Tell nothing to him that will not beleue thee, nor demand not any thing which thou knowest will not be granted.

Feare

Feare GOD about all things, for that is right-
full and profitable: and so order thy selfe, that
thy thoughts and words be alwayes of him: for
speaking & thinking of God surmounts so much
all other wordes and thoughts, as God himselte
surmounteth all other creatures, and therefore
men ought to obey him, though they should be con-
strayned to the contrary.

Make thy prayers perfect in the sight of God,
for prayer is like a Ship in the Sea, which if it be
good, saueeth all therein, but if it be nought, suffe-
reth them to perish.

Pray not to God to giue thee sufficient, for that Plutarch,
he will giue to each man vnasked: but pray that
thou mayest be consented and satisfied with that
which he giueth thee.

Belieue not him that telleth thee a lye by ano-
ther body, for he will in like manner make a lye
of thee to another man.

If thou desire to be beloued of every body, sa-
lute each man gladly, be liberall in giuing, and
thankfull in receyuing. Forget thine anger light-
ly, and desire not to be reuenged.

If thou desirest to continue long with another
man, strue to instruct him well in good man-
ners.

Looke well to thy selfe, that the reyne of thy Mar. Aur.
youth, and liberty of thine high estate, cause thee
not to commit vice.

It is a poynt of great folly, well to know other
men, and not to know himselfe.

Be not proud in wisdom, in strength, nor in
riches: it is one God that is wise, puissant, and
full of felicity.

Trust rather in wisdom and prowesse, then Alex. Scu.
in

The eleuenth Booke.

in vnsstable fortune. And desire victory for renowne and honour, rather then for money and corrupt treasure.

Tholon.

Arfaides.

Neuer open the gates to flatterers and dissemblers, nor listen with thine eares to murtherers. Neuer obouse a rich tyrant, nor abhorre the poore iust man. Neuer deny iustice to a poore man for his poverty, nor pardon a rich man for his great riches. Neuer giue for reward, nor doe good for affection, nor giue correction only for punishment. Neuer leaue wickednes vnbastised, nor goodnes without reward. Neuer deny iustice to them that demand it, nor mercy to them that desire it. Neuer correct for anger, nor promise rewards in thy mirth. Neuer commit euill for malice, nor villany for auarice. Labour alwaies to be beloued of them that be good, and to be dreaded and feared of them that be euill. Finally, be thou fauourable vnto the poore, who can doe but little, and thou shalt be fauoured of **G O D**, who is able to doe much.

When thou arisest in the morning, determine so to passe the day following, as though at night a graue should be thy bed.

Let the feeding and apparrelling of thy body, be altogether referred to health and strength, and not to voluptuousnesse.

If we well consider what an excellency and dignity there is in our nature, wee shall quickly perceyue how foule a thing it is to overflow in Riot, and to liue delictiously and wantonly: and on the contrary, how honest a thing it is to lead our liues warily, chastly, and soberly.

Riot to euery age is repproachfull, but for an old man most shamefull.

At

Of Prouerbs and sayings of the wise. 174

At thy downe-lying and byrissing, at thy sport^{Mar. Aur.} ing, eating, and banquetting, be mindesfull of God: be thankesfull vnto him, and remember his benefitts not onely towards thy selfe, but also towards all mankind, euen throughout all the world.

And whatsoeuer thou takest in hand, thinke with Seneca^{Seneca} thy selfe that befoze thou end it, death may surpasse thee.

He that will haue gloze in this life, and after Plato, death be beloued of many, and feared of all, let him be vertuous in doing good woorkes, and deceiue no man with vaine woords.

Prouerbs and sayings of the wise. Cap. II.

The euils to come, may with wisdom and know^{Pontanus.} ledge be vanquished and eschewed.

That City is safe whose dignities are well bestowed.

Wherby vsed in a City, engendzeth euill manners, by meanes whereof both faith and friendship are little set by.

A good City should care moze for vertue then for people.

The weale publike in the estimation thereof, Alex^{Alex. Scu.} ought to be preferred befoze the materiall City, as much as the life of men, and the renowne of vertue be of moze value then the stones and timber, wherewith the wals and houses are builded.

A City is not a place builded with houses, and what a Ci-
euironed with wals, but it is a company which ty is.
haue sufficient liting, and is gathered together to
liue well, to the example of others: And therefore
the assembly of vertuous people, and the wealth of
the City maketh the City.

The

471 The eleuenth Booke.

Mar. Aur. The great cities full of good inhabitants ought to be praised, and not the great buildings.

He is not to be accounted strong, that cannot away with labour.

Rest must needs be pleasant, for it is the medicine of all the diseases that are in labour.

Ouid. That creature cannot long endure, that wanteth his naturall kinde of rest.

As the body being alwayes oppressed with labour, loseth his strength and so perisheth: so doth the minde of man, oppressed with cares and pleasures of this world, loseth the force, last, and desire which shee had to the rest of eternall life to come.

It is a signe of a mighty and noble courage, to set little by great and weighty things.

Mar. Aur. Though every new chance causeth presently new thoughts, yet thereby commeth more cause of steadfastnesse in the time to come.

Seneca. He is very valiant, who neuer reioyceth much, nor sorroweth out of measure.

That which a man hath accustomed long time, seemeth pleasant, although indeed it be painefull.

Plato. It is as difficult to breake custome long vsed, as to change or alter nature.

Custome is as it were another nature.

Manners are more requisite in a Childe, then playing vpon instruments, or any other kinde of vaine pleasures.

Aristotle. Reason is the measure of all things.

Exercise eyther hurteth or profiteth nothing.

Musicke is good to refresh the minde, to passe the time, and to helpe pronounciation, and therefore of children ought to be learned.

When

Proverbs and sayings of the wise. 175

When a man doubteth of doubtfull things, and is assured of them that be euident, it is a signe of good vnderstanding.

Much running maketh great wearinesse.

Plato.

He findeth fetters that findeth benefites.

Mar. Aur.

Our custome is to receiue forth-with and merrily, and to giue slowly, with euill-will and repentance.

He is as much a thiefe that robbeth priuily, as he that stealeth openly.

Such as be bozne deafe and blinde, haue their inward parts the moze perfect.

There is no greater victoꝝ then for a man to vanquish himselfe.

He that neglecteth wife and childzen, depꝛiuet himselfe of immortallity.

Men should rather be dyawne by the eares, then by the cloakes, that is, by perswasion, and not by violence.

Chilon.

Where sensuality raigneth, reason taketh no place.

Peace and concoꝝd cannot long time endure among those who know not to whom honour and reuerence is due: for whereas all men be like, there is neither wealth nor vertue, but contention and hatred, the ground of all miseries there raigneth.

Iustinus.

Of all things in this life pertaining to mans commodity, of what nature or condition soeuer they be, none is moze excellent and woꝝthy to be had in estimation and honour, then the vertue of peace, which of all men ought to be commended and sought for.

Alex. Scu.

The great signe and strong pillar of peace, is to put away the perturbers of peace.

The eleuenth Booke.

**That City cannot prosper, where an Oxe is sold
for lesse then a fish.**

Much babling is a signe of small knowledge.

He that helpeth the euill, hurteeth the good.

Hope of reward maketh paine seeme pleasant.

Experience is a good chastisement.

Demosth.

**It is better to seeke and not to finde, then to
finde and not to profit.**

**He hath helpes in aduersity, that lendeth in pro-
sperity.**

**Little things by concord encreaseth, and great
things by discord decreaseth.**

Alex. Scu.

**Without harmony nothing is seemely or pleas-
sant, and by concord or discord publike weales doe
stand or fall.**

**A mans life doth neuer returne thither againe,
from whence it departeth.**

**A life once lost neuer turneth: so if a man loose
once his fidelity and credit, he shall neuer get it a-
gaine.**

**Beare hard things, that thou mayest beare easie
things the lighter.**

**Beare incommodity, to the intent thou mayest
carry away commodity.**

Hermes.

A graue minde hath no wauering sentence.

**He is happy whom other mens perils maketh
wary.**

**A foole knoweth the thing done: but a wise man
considereth things befoze they come to passe.**

Tullius.

**A discommodity well couched, ought not to be
stirred.**

**In dedes done thze things are to be noted, first
in acknowledging things well done, not onely to
reioyce in them, but also to follow them: the se-
cond is in sad things and heauy, to be sad and**

sozr

Of Prouerbs and sayings of the wise. 176

soyry for them: the third is, in peruerse acts to beware and eschew them.

Dissemble with dissemblers, if singlenesse will Xenoph.
not take place.

There is an alteration of all things.

There is nothing among men perpetuall, no? Salust.
nothing stable, but all things passe and repasse,
euen like vnto the ebbing and flowing of the sea.

The law which commandeth to be bozne and
to dye, is generall.

Counterfaieted things will soone returne to
their owne nature.

Diuers conditions can neuer ioyne hearts in Alex. Sep.
a feruent affection.

Riotous liuing and praise cannot be coupled
together.

The end of a riotous liuer and prodigall spender
is commonly beggerie.

He that looketh for profit, must not flye from
labour.

Continuance of time begetteth prudence. Aristotle.

Leasure keepeth vs that we doe nothing rashly.

When that thing cannot be done which thou
wouldest, seeke and compasse that thou knowest
may be brought to passe.

Dig not fire with a sword, labour not in vaine, Pithagor.
no? goe about the thing which in no wise can be
brought to passe.

Cleane keeping of the body (delicate nicenesse of
meates and drinks laid apart) doth greatly both
maintaine the health of the body, and much com-
fort the wit.

The fairest body is nothing else but a dung-hill Tullius;
couered with white and purple.

Refuse the familiarity and acquaintance of
him

The eleventh Booke.

him whose company thou seest honest men eschew.
Periander. Nothing is profitable that is not honest.

Time is the most precious and costly thing that can be spent.

Time is glorious to him that gloriously spends it, but that time is accursed that is wickedly spent and passed over in sluggish ignorance, without any profit.

It availeth much to all estates, and specially to Princes, and such as be in authority, to reade Histories, wherein they may learne to beware, fore-see, and avoyde all such inconveniencies as they shall there reade, and understand oftentimes to chance in such Common-wealths as are viciously and corruptly governed: for the same chances will happen in their common-wealths, if they be in like manner corruptly governed, albeit the persons be changed.

Thucidi. Histories are treasures which ought neuer to be out of our hands, that being thereby ayded, we may the more commodiously and with speede handle the like businesses and chances in the Common-wealth, forasmuch as the like chances oftentimes happen.

Examples are to be found in Histories convenient for every man privately in his degree: as the obedience of subjects due unto Magistrates, and such as be in authority: and that they neuer escaped unpunished, who disobeyed and rebelled against them.

Alex. Sou. As in every Art patternes are giuen to be followed: euen so in Histories are paynted before our eyes the examples of all kindes of Vertues.

Whiles power with pleasures getteth great acquaintance

Of Prouerbs and sayings of the wise. 177

acquaintance, vertus is unknowne, and in the Court friendlesse.

Contempt is a thing intollerable, forasmuch as no man can thinke himselfe so vile that he ought to be despised.

Many labour to deliuer themselves from contempt, but there be moe that study to be reuenged thereof.

The rusticall and rude people (as experience teacheth) are commonly prompt to iniuries, murmuring at Justice, grudging at labours, desirous of pleasures, and ingratefull for benefites. If a man be familiar and homely with them, hee shall alwayes finde them churlish and sturdy. If hee doe change his coppe, and become towards them more strange of countenance, more rare in speaking, more slow in pardoning, or more quicke in reuenging, they without weighing their due desert, or confessing their beastly folly, swell vp in pride, kindle disdain, stirre vp wriles, awake mischiefes, and in such wise worke their intent, that in the end (by due Justice) they themselves sustayne the griefe of that by which most maliciously and beastly they sought for to disquiet others.

Where there is suspicion, there the life is vnpleasant.

With great perill is that kept that is desired of many.

Their liues be nought, who thinke they shall liue euer.

There is but one way to goe surely, that is, for a man to set little by worldly things, and to hold himselfe onely sufficiently contented with honesty.

The eleuenth Booke.

There is no grieſe in lacking, but where there is inordinate deſire of hauing.

Tullius.

Ambition and ſtriving for worldly honour and promotion, is a very miſerable thing, ſhort of continuance, and haſteneth an euill end.

The eye could offend, if the minde could rule the eye.

Mar. Aur.

Euery lightneſſe done in youth, breaketh downe a loope of the defence of our life.

When the vicious man is laid in his graue, his wickedneſſe is ended, and hee cannot be corrected.

Hee deſerueth great chaſtiſement, that with raſh hardineſſe (as doth a ſoule) putteth himſelfe into high and difficult things, without good and deliberate counſell.

Hee ſeldome periſheth by falling, that befoze feareth to fall.

A good Captaine ordereth his men better by keeping them from doing euill, then by grieuous and ſore chaſtiſement.

Tullius.

In a Captaine or Leader of an Army, there ought to be theſe foure things, that is, knowledge in warre, valiantneſſe, authoritie, and worldly wealth.

Fame cannot proſit the wicked, nor infamy hurt the good.

Philom.

A good fame euen in darkeneſſe loſeth not her beauty and renowne.

Infamy alwayes inſueth arrogancy.

Danger commeth ſoneſt, when it is the leaſt thought vpon.

Val. Max.

There is no end appointed vnto the ſtudy of wiſedome in this world, for life and it muſt end together.

There

Of Prouerbs and sayings of the wise. 178

There are two things that alwayes ought to Qui. Cur.
be in a mans remembrance during his life: that is
to say, how he may thinke well, and how he may
doe well.

They that trust much to their friends, know not
how shortly riuers be dyed vp.

Good debtors oftentimes spared, become euill Alex. Sen.
papers, and small iniuries oftentimes pardoned,
maketh of neighbours pernicious enemies.

The deepenesse of good wils ought to be won Thales.
with the deepenesse of the heart, some with gifts,
some with words, some with promises, and some
with fauours.

Vaine men with vaine words shew and declare
their vaine pleasures.

The nature of man is such, that it most lusteth
after the thing which is most forbidden.

Man can better suffer to be denyed, then to be Seneca.
deceiued.

Doctrine is of such puissance, that in good men Galatius.
it is an armour to vertue: but to vicious and cor-
rupt persons a spur to doe mischief.

Contention, emulation, back-biting, and vaine
desire of gloze must be eschewed.

That man ought to be reputed good, that is al-
way well occupped, and the idle man without fur-
ther delay ought to be condemned as nought.

It is an infallible rule, that he that is giuen to
exercise, is a vertuous man, and he that is giuen
to loytering and idlenesse, is a vicious person.

No man of what condition soeuer he be, except
he haue some one thing or other in ordinarie exer-
cise, shall haue his body lusty and his spirit quicke,
but shall be cloped in all things, and wander from
strate to strate like a vagabond.

The eleuenth Booke.

Tullius.

As a corne-field be it neuer so fertile, will not be fruitfull except it be tilled, no moze will a wit be ready be it neuer so prompt, except it be exercised.

A good minde neuer assenteth or lenderth his seruice to him that errieth from the path-way of good manners.

Hee that hath good hands, must needs haue good customes.

All things that are desired of men are attained by trauaile, sustained with thought, and parted from with much griefe and great disquietnesse of minde.

Tullius.

We are not so brought vp by nature that we should seeme to be made for mirth and solace, but rather for grauity, or some serious or waighty studies.

Alex. Seu.

Where a man in a common-wealth hath many matters of sundry effects to order, it fareth with him as it doth with a mans stomacke: for the stomacke receiueth meates diuers in qualities and effects, which altogether cannot be by one mans nature duely concocted and digested.

He that is perfectly wise, sporteth in this world with trauailes, and in trauelling in bookes is his rest.

The moze thou transportest thy selfe for things corporall and earthly, vnto things celestiall and heavenly, the moze perfect and godly life shalt thou leade.

Bodily workes be vnsauoury, except they haue sauce from the heart.

Hee is a double offender, which taketh the name of GOD in vaine, and deceiueth his Neighbour.

The

Of Prouerbs and sayings of the wise. 179

The punishment of perjury, by Gods Law is Tullius.
Death, by mans Law perpetuall infamy.

The practise of vsury is vtterly repugnant against all humanity, charity, and naturall beneuolence, which ought to be among people that doe liue in mutuall concozd, but most specially among them which liue vnder one obedience, and vnder one law or policy.

Gain with an euill name is damage and losse.

There is no greater paine, then when the heart is kept backe from that which it longeth soze to haue.

Preferre damage befoze filthy lucre.

After the vnlawfull getting by fathers, there followeth a iust losse by their childzen.

A false and vpbzaiding reproch, is a malicious Mar. Aug.
lye.

The heyes mourning is vnder a visour a laughing, for he bewalleth the death of his ancestor in outward resemblance, but inwardly hee laugheth.

The outward things which the eye of man onely beholdeth, are but weake and vncertaine tokens of the inward secrets.

Such as procure and vtully seeke the death of Iustinus.
man, the Law punisheth cruelly.

Nothing auayleth the malice of tyrants against Alex. Seu.
innocents and good men, where the almighty God will not haue them perish.

It is oftentimes proued that they who desire the destruction of others, procure their owne death.

Tyranny in Princes ought euer to be had in extreme detestation.

If thou mayest not clereely escape out of perill,

The eleuenth Booke.

choose rather to dye honestly, then liue shamefully.

It is honourable to dye for thy Countrey.

Great Cities full of good inhabitants, ought to be praised, and not the great and gorgeous buildings.

Plinius.

Selfe-love sometime so blindeth the senses of many, that they not well weighing what they be of themselves, but rather vainely flattering themselves, doe conceiue such opinions of themselves, that they thinke all men should worthily glory in them: Whereof innumerable offences doe spring and flow forth. When men puffed vp with opinions be shamefully scorned, and wrapped in foolish errors.

Mar. Aur.

It is a great shame to say, and no lesse infamy to goe about to make the traualles of ancients in times past, now in these dayes to be turned into follies.

Socrates.

Perfect felicity is the vse of vertue.

It is better to dye a wise and vertuous man among godly and wise men, then to liue viciously in ignorance among the common sort of men.

It is a thing consonant to reason, that they that be good among so many euill as be in this life, should be greatly honoured with God after their death.

Tullius.

One day doeth another, but the last day giueth iust iudgement of all that is past.

Mar. Aur.

As we are set in diuers pleasures by our vice, so we fall hourly into diuers miseries, and are noted to our great infamy and shame.

We see God diuers times to diuers persons so: beare diuers sinnes a great while, but at last beaues we haue scene them all chastised with one onely punishment.

Men

Of Prouerbs and sayings of the wise. 180

When among whom wee be borne, be of so euill disposition, the World with whom wee liue, so fierce and cruell, and the gliding Serpent Fortune, so full of popson, that they hurt vs with their feet, bite vs with their teeth, scratch vs with their nattes, and so swell vs with their popson, that the passing of this life is nothing but the suffering of death.

Helpe from God is not onely gotten with prayers, but also by vigilant study, diligent executing, and by wise counselling, all things otherwhiles come well so passe.

A 2 4

THE

THE TWELFTH BOOKE.

Duers manners of pithy Meeters, Pro-
uerbs, and Semblables : wherein
chiefely consisteth mans happie life
in this World.



My friend the things that doe attaine
the happy life, be these I finde :
The riches left, not got with paine,
the fruitfull ground, the quiet mind ;
The equall friend, no grudge & strife,
no charge of rule noz gouernance :
Without disease the healthy life,
the household of continuance :
The dyet meane, no dainty fare,
wisdomes topp'd with simplenesse :
The night discharged of all care,
where wine the wit doth not oppresse.
The faithfull wife without debate,
such slæpes as may beguile the night :
Content thy selfe with thine estate,
neither wish death, noz feare his might.

Pithagoras.

When a reasonable soule from vertue flyeth,
it waxeth beast-like, and naturally dyeth :
For as the soule giueth life to the corse,
so iustice in the soule is cause of liuely force.

Plato.

To such as customs diuine meditation,
this life is a thing of small reputation.

Hermes.

Hermes.

Lust, pleasure, and worldly vanities
Doe cause the soule all vertues to despise.

Aristotle.

Blessed is the soule which doth not transgresse
her Makers Law through filthinesse :
But alwayes is mindefull of his blessed estate,
contemnes the world, & sinfull lusts doth hate,

Pithagoras.

He is not wise, who knowing he must hence,
in worldly buildings maketh great expence :
But he that buildeth for the World to come,
is wise, expend he nere so great a summe.

Thales.

He that most dzeadeth to breake Gods behest,
is he that loueth and serueth him best.

Aristotle.

He that loueth the world hath travell and care,
but he that hateth hath quiet and wel-fare :
Who so then desireth to liue most at rest,
must most flye the world, & meddle with it least,

Pithagoras.

This worldly wealth that men so much desire
may well be likened to a burning fire :
Whereof a little can doe little harme,
but pzofterh much our bodies to warme :
But take too much and surely thou shalt burne,
so too much wealth to too much woe doth turne.

Socrates.

This worlds fond loue doth make a man
so deafe, so blinde, so dumbe :
That heare, noz see, noz aske he can
where wisdom is become.
To enuycke he makes him thrall,
to trouble, care, and dzead :

With

The twelfth Booke.

With-drawing his hand, his heart, and all
from every hurtuous deede.

Seneca.

Sith we are vncertaine where Death will vs meete,
and certaine that alwayes he followeth our feete :
Let vs in our doings be so wise and steady,
that where euer he meete vs he may finde vs ready.

Seneca.

Death is the ender of all tribulation,
and therefore to wise men a great consolation.

Soerates.

For doing wrong and mischieuous deedes,
the soule after death must be punished needes :
For God is not God except he be iust,
and Justice to all things their due render must.

Soerates.

Talke euer of God, and he will procure
to fill thee with wisdom and words that be pure.

Aristotle.

To worldlinesse who so doth giue his minde,
these griefes he shall full sure be to finde :
The lacke of things which he shall neuer haue,
or losse of that which he gladdest would saue.

Hermes.

The world was of God created indeede
a place of pleasure, reward of meede :
Wherefore such as in it for truth suffer trouble,
with joy no doubt are recompenced double.

Aristotle.

Better it is to dye, the soules life to saue,
then to lose the soule, the bodys life to haue.

Socrates.

The soules of the righteous shall after the course
of this life haue better, but the wicked worse :

For

for right it is, that what we here embrace,
be giuen vs double in another place.

Hermes.

Of bodily imprisonment sicknesse is the chiefe,
but the galle of the soule is sorrow and griefe.

Seneca.

It is better to haue the soule garnished with vertue,
then the body decked with purple, gold, or blew.

Plutarch.

As excelsse of wine oppresseth the minde,
so worldly pleasure maketh the soule blinde.

Seneca.

Wisedome, knowledge, and vnderstanding,
are the soules most gorgeous clothing.

Plato.

Woe to the soule which wanteth grace,
to returne home to her state and place:
Whom filthy workes, and bodily offence
excludes and keeps downe from Gods holy presence.

Socrates.

Prayer to God is the onely meane,
to keepe a man from a wicked queane.

Xenophon.

In place where men of God commune euer,
fooles become wise, and the wise proue wiser.

Plato.

When naughty Rulers, and wicked people die,
then are all good men safe and in surety.

Socrates.

It is wisedome, yea, wisedome that maketh the wise
all troubles, all torments, yea, and death to despise:
Therefore ought wisedome of all to be embraced,
a meane whereby death, and all feare is defaced.

Cicero.

The twelfth Booke.

Cicero.

Of all worldly comforts true friendship is chiefe,
because it is alwayes our speciall reliefe :
In wealth and woe a stay strong and stable,
and also to man-kinde a good most agréable.

Isocrates.

To himselfe and his friend a friend must be one,
for a friend is ones selfe in another person.

Pithagoras.

These troublesome words, mine, thine, and our owne,
(the cause of all strife) with friends are unknowne :
The title of ours, none counterth ought his,
for all things are each mans where true friendship is.

Socrates.

Such things as are hurtfull, vncomely, and nought,
are easily attained, yea, or they be sought :
But wisdom and honour, with other such like
are hard to be gotten howsoever we seeke.

Plato.

Who so for friends, and true friendship watches,
must seeke of such as may be his matches :
For he that of another any friends procureth,
may chance finde friendship, but not that endureth.

Aristotle.

Although many wicked in one may agré,
yet cause they no friendship, but conspiracy :
For friendship is a vertue by nature so cleane,
as can with the vicious be mixt by no meane.

Plato.

Betwene Lord and seruant no friendship may fall,
because their estates are too far vnequall :
Yet sith they be men, good friends they may be,
because that in manhood they both doe agré.

Seneca.

Who so denies his friend his aide,

the

the while he is well taken :
 Shall at his most need be denied
 their helpe, and quite forsaken.

Tullius.

In trouble, sorrow, aduersity and grieve,
 friends are a comfort, a refuge, and reliefe:
 Likewise in wealth right ioyfull treasure,
 to be partakers of any kinde of pleasure.

Plato.

By bearing good will first fauour doth grow,
 through vs whereof sweet friendship doth follow.

Aristotle.

The friendship that is betwene good men engendred,
 can be by no means broken or ended:

Wherefore he that doth from friendship dissenue,
 is nought by nature, as was a friend neuer.

Ennius.

Whom men doe feare they hate, and whom they hate
 they wish to dye, or perish from his state:
 who therefore longs long time chiefe rule to beare,
 must get mens loue with fauour, not with feare.

Socrates.

Gloze of good deeds by the father done,
 is the best inheritance that he leaues his sonne:
 Which who so doth by his vicious life appaize,
 bewraies him a bastard and vnworthy heire.

Tullius.

He cannot be counted a liberall giuer,
 which hath not bene also a liberall getter:
 For true liberality is to helpe many,
 and in getting thereof not to hurt any.

Seneca.

Who so desireth to liue without care,
 ought slowly to spend, and swiftly to spare.

For

The twelfth Booke.

For at the bottome to leaue is but vaine,
where both the least part, and worst doth remaine.

Iſocrates.

By wine beauty fadeth, and age is haſted,
Drinke maketh forgotten that late was embraced.

Socrates.

He that to wrath and anger is thrall,
ouer his wit hath no power at all.

Hermes.

Be merry and glad, honeſt and vertuous,
for that ſufficeth to anger the enuious.

Pirhagoras.

The more that a man hath of abundance,
ſo much the leſſe hath he of aſſurance.

Socrates.

The friends whom proſit or lucre increaſe,
when ſubſtance faileth, therewithall will ceaſe,
But friends that are coupled with hart and with loue,
neither feare, nor fortune, nor force may remoue.

Mufonims.

If that in vertue thou take any paynes,
the paine departeth, but vertue remaines:
But if thou haſt pleaſure to doe that is ill,
the pleaſure abateth, but ill tarreth ſtill.

Solon.

If that by deſtiny things be decreed,
to labour to ſhun them, is paine loſt indeed.
But if that the chance of things be vnſet,
it is folly to feare that we know we may let.

Plato.

It is the part of him that is wiſe,
things to foreſee with diligent aduſe:
But when as things vnluckily doe frame,
it becommeth the valiant to ſuffer the ſame.

Hermes

Hermes.

If not to speede thou thinke it a paine,
will not the thing thou maist not attaine :
For thou and none other art cause of thy let,
if that which thou maist not thou trauell to get.

Plato.

To faine, to flatter, to glose, and to lye
require colours and words faire and lye :
But the utterance of truth is so simple and plaine,
that it needeth no study to forge or to laine.

Horace.

To the avaricious there is no suffisance,
for couetise increaseth as fast as the substance.

Solon.

He is neyther rich, happy, nor wise
that is bond-man to his owne avarice.

Pithagoras.

To strike another if thou dost pretend,
thinke if he stroke thee thou wouldst thee defend.

Solon.

To beasts much hurt hapneth because they be dumbe,
but much more to men by meanes of speech come.

Thales.

All enuious hearts with the dead men depart,
but after death dureth the slanderous dart.

Hermos.

He that at one instant another will defame,
will also at another by thee doe the same.
For none are so dangerous and doubtfull to trust,
as those that are readiest to obey every lust.

Plato.

With making of manners in company doth lye,
enhant the good, and the bad let thou lye :
But if to the euill thou needes wilt resort,
returne betimes, for feare thou come short.

Socrates

The twelfth Booke.

Isocrates.

Loue betwene wise men by effect may fall
but not betwene foles, though folly be equall:
For wit goeth by order, and may agree in one,
but folly lacketh order, so that concord is none.

Socrates.

He that of all men will be a correctour,
shall for the most part win hate for his labour.

Pythagoras.

They that to talke of wisdom are bent,
not following the same are like an instrument,
Whose pleasant sound the hearers doth delight,
but it selle not hearing, hath thereby no profit.

Pythagoras.

Beware of thine enemy when he doth menace,
and trust thou him not, if sayre seeme his face:
For Serpents neuer so deadly doe sting,
as when they bite without any hissing.

Plutarch.

Sith the world bused by doth oft ebbe and flow,
it behoueth a wise man all tides to know,
And so for to saile while he hath faire weather,
that th'hauen may keep him when hold may no anker.

Diogenes.

Of a churlish nature proceedeth foule language,
but sayre speech is a token of noble courage.

Anarcharis.

A friend is not knowne but in aduersity,
for in time of wealth each man seemeth friendly.

Socrates.

Wisdom and science which are pure by kinde,
should not be written in booke but in minde:
For wisdom in booke with the booke will rot,
but wit in the minde will nere be forgot.

Seneca.

For courteous people to dye is the best,
for the longer they liue the lesse is their rest :
For life them leadeth their substance to double,
where death them dischargeth of endlesse trouble:

Antisthenes.

Men ought not to weep for him that guiltles is slain,
but for the slayer that quicke doth remaine :
For to die guiltlesse is death but of body,
but body and soule both are lost of the guilty.

Xenocrates.

Of workes begun when goodnesse may bzeede,
we ought with all swiftnesse therein to proceede :
But if by our workes may grow any ill,
we should be as swift to conquer our will.

Socrates.

What euer it chance thee of any to heare,
thine eye not consenting, beleue not thine eare :
For the eare is a subiect full oft led awry,
but the eye is a iudge that in nothing will lye.

Seneca.

Wisdom and honour most commonly be found
in them that in vertue and goodnesse abound :
And therefore are better then Silver and gold,
which the euill commonly haue in hold.

Xenophon.

If that it chance thee in warre for to fight,
more then to thy wit, trust not to thy might :
For wit without strength much more doth preuaile,
then strength without wit to conquer in battaile.

Aristotle.

Both hatred, loue, and their owne profit
cause Iudges oft times the truth to forget :
Purge all these vices therefore from thy minde,
so shall right rule thee, and thou the truth finde.

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Plato.

The twelfth Booke.

Plato.

Although for a while thy vice thou maist hide,
yet canst thou not alwayes keepe it vnspide :
For truth, the true daughter of God and Time,
hath vow'd to detect all sinne, vice, and crime.

Plato.

Happy is that Realme that hath a King.
endued with wisdom, vertue, and learning :
And much unhappy is that Realme and Prouince,
where these points doe lacke in their Prince.

Plutarch.

To whatsoeuer a King doth him frame,
his men for the most part delight in the same :
Wherefore a good King should vertue ensue,
to giue his subiects example of vertue.

Socrates.

Almes distributed vnto the indigent
is like a medicine giuen to the impotent :
But to the vnneddy a man to make his dole,
is like ministring of playsters vnto the whole.

Pithagoras.

Better it is for a man to be mute,
then with the ignorant much to dispute :
And better it is to liue solitary,
then to enhant much ill company.

Plato.

That thing in a Realme is worthy renowne.
which rayseth by right, and wrong beateth downe.

Seneca.

Goodnesse it selfe doth men declare,
for which many moe the bitter doe fare.

Socrates.

Unhappy is he wheresoever he become,
that hath a wit and will not learne wisdom.

Parables.

Parables and Semblables : by

Hermes, Socrates, and Plato.

Like as a Surgeon payneth soze his patients body, with lancing, cutting, and searching puctrified members : even so doth the soule of man strue with his vnruely affections to dylue them from voluptuousnesse.

He that being reprov'd, departeth immediately hating his counsaylor, doth as a sicke man, who as soone as his Surgeon hath cut his vicer, goeth his way, not tarrying till his wound be dresst, and his griefe asswaged.

As Plants measurably watred, grow the better, but watred too much, are drowned and dye : so the minde with moderate labour is refreshed, but with over-much is vterly dilled.

Like as a ship that hath a sure anker, may lye safe in any place : so the minde that is ruled by perfect reason, is quiet every where.

As fire smoketh not much that flameth at the first blowing, so the gloze that shineth at the first is not greatly enuiled, but that which is long in getting, enuy alwayes pvenienteth.

Like as a good musician hauing any key or string of his Instrument out of tune, doth not immediatly cut it off and cast it away, but eyther with strapping it higher, or slackning it downe lower, by little and little causeth it to agree : so should Rulers reforme the transgressors, and not cast them away for every trespassse.

As they that taste poyson destroy themselves therewith : so he that admitteth a friend before he

know him, may hurt himselfe whiles that hee p^{ro}secuteth him.

Like as the bitternesse of the Allowe Tree taketh away the sweetnesse of the sweetest hony: so euill wo^{rk}es destroy and take away the merit of the good.

Like as a vessell is knowne by the sound whether it be whole or broken: so are men p^{ro}ued by their speeche, whether they be wise or foolish.

Like as a crazed ship by drinkeing in of water, not onely drowneeth it selfe, but all others that are in her: so a Ruler by vsing viciousnesse, destroyeth not himselfe alone, but all others that are vnder his gouernment.

As it becommeth the people to be obedient and subiect vnto their Lord and King, so it behooueth the King diligently to intend the weale and good gouernement of his people, and rather procure their profit then his owne pleasure: for as the soule is layned with the body, so is a King vntied with his people.

As no Christian is reputed good, that healeth another, and cannot heale himselfe: so he is no good Gouernour that commandeth others to auoid vice, and will not leave it himselfe.

Like as a gouernour of a ship is not chosen for his riches, but for his knowledge, so ought Rulers of Cities to be chosen for their wisdom and learning, rather then for their dignity and riches.

As a man in a darke caue cannot see his owne proper figure: so the soule that is not cleane and pure, cannot perceiue the true and perfect goodnesse of almighty God.

As the goodnesse of wise men continually amends, so the malice of fooles euermore increaseth.

As liberty maketh friends of enemies, so pride
maketh enemies of friends.

As they who cannot suffer the light of a candle,
can much worse abide the brightnesse of the Sun:
so they that are troubled with small trifles, would
be more amazed in weighty matters.

Like as the saour of carratne is noysome to
them that smell it: so is the talbe of fowles to wise
men that heare it.

Prouerbs and Semblables: by

*Anaxagoras, Aristippus, Alex-
ander, Solon, and Marcus Aurelius.*

AS God is naturally most louing, pittifull,
and alwayes hath the name of mercy and pit-
ty: so are we alwayes most unkinde, euill
and wicked, and our wicked and shamefull words
deserue alwayes to haue most bitter and grieuous
chastisements.

As he that giueth a blow to another, the higher
he lifteth his hand the greater is the stroke: so
God in like manner, the more yeeres he forbeareth
our sinnes, the more grieuously afterwards he pun-
nisheth vs.

Like as when a great and sumptuous building
will fall, first there falleth some stone: in like man-
ner there was neuer City or Countrey, that had
any great plague or vengeance from God salne
vpon them at any time, but first they were threat-
ned and admonished with some signe or prodigge
from heauen.

As the Idiot or scollish man keepeth his dyet
from Bookes, and resteth vpon the onely pleasure
of

The twelfth Booke.

of meat; so the wise man (in comparison) abhorreth meat, and draweth to his Bookes.

As the sloathfull man is made lesse then a man by his negligence: so certainly blessed is he that is not contented to be a man, but procureth to be more then a man by his vertue and diligence.

The simple Oxe or Sheepe are more worthy their liues, then the idle and foolish Ideot, for the beast liueth to the vtility of diuers, without doing damage to any other, but the idle and foolish Ideot liueth to the damage of all others, and without p[re]fit to any person.

Like as riches with thought nourisheth couetousnesse: euen so by riches the enuious nourisheth enuy.

Like as the wicked and malicious person is most hardy to commit greatest crimes: so is he most cruell, and ready, wickedly to giue sentence against another for the same offence.

We behold our owne crimes as through small nets, which causeth things to seeme the lesser: but we behold the faults of others in the water, which causeth things to seeme greater then in dede they be.

As the greene leaues outward, shew that the tree is not dry inward, so good workes done openly, shew the inward heart.

As we see the trees when the frutes are gathered, the leaues fall, and when flowers dye, that then more greene and perfect are the rootes: euen so, when the first season of youth is passed (which is the Summer time) then commeth age (called Winter) and puttifieth the fruit of the flesh, and the leaues of fauour fall, and the flowers of delight are withered, and the beynes of hope dried out:

outward, then it is plaine that the rootes of good workes be much better.

As much as the shame of sinne ought to be fled of them that be good, euen so much it ought to be kept for the euill.

As wee eate diuers things by morsels, which if wee should eate whole would choake vs: so by diuers dayes wee suffer trauailes, which all together would make an end of vs in one day.

As in all Brs a man is contented at the first, so at the last, be they neuer so sweet, they turne to wearienesse.

In all naturall things Nature is contented with very little, but the spirit and vnderstanding is not content with many things.

As it is necessary first to purge the opilations and lets of the stomacke, to the intent the medicines may profit them that be sicke: so likewise none can conveniently giue his friend good counsell, except he first shew him his griefe.

As sinne is naturall, and the chastisement voluntary, so ought the rigour of Justice to be temperate, and the ministers thereof should rather shew compassion then vengeance, whereby the trespassers should haue occasion to amend their sinnes past, and not to reuenge the intury present.

Though the wood be taken from the fire, and the imbers quenched, yet the stones oftentimes remayne hot and burning: so though the flesh be chastised with hot and dry maladies, or consumed by many years trauaile, yet concupiscence abideth still in the bones.

Oftentimes some wholesome flesh (for meate) corrupteth in an vnwholesome pot, and good wine

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sometime saoureth of the royst : euen so, though the woꝝkes of our liues be vertuous, yet shall we feele the stinck of the weake flesh.

As arrogancy, pride, and presumption, are notably hated of **G O D**, and had in derision euery where among men : So contrariwise, lowlinesse, meekenesse, and an humble spirit, purchaseth both the fauor of **G O D**, and knitteth vnto man the beneuolence of man.

As the knowledge of **G O D** ought not to be vnperfect or doubtfull, so prayer should not be faint or slacke, without courage and quicknesse.

As the body is nere to health, which (though it be wasted) is yet free and out of the danger of noysome humours : euen so is the minde more receiueable of the blessing of **G O D** which is not defiled with grievous offences, though she yet lacke true and perfect vertues.

It is naturall for the body to die, which if no man kill, yet needes must it die, but the soule to die is extreame misery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, because it is seene with bodily eyes : but be-
ry few feare the death of the soule, because no man seeth, and few beleue it : and yet is this death so much more terrible then the other, as the soule excelleth the body, or as **G O D** excelleth the soule.

As the body is visible, mortall, lumpish, and heauy, delighting in things visible and temporall, so the soule being mindedfull of her celestiall nature, inforceth v;ward with great violence, and with a terrible haste strueth and wassleth with the heauy burthen of the earthly body, despising things mortall, and seeking permanent and immortal things.

Parables.

Parables and Semblables ; by
Aristotle, Plutarch, and Seneca.

Like as it is a shame for a man that would hit the Marke to misse the whole But, even so it is a shame for him that desireth honour, to faile of honesty.

As a scarre giueth vs warning to beware of wounds : so the remembrance of euils that are past, may cause vs to take the better heed.

As the complaints of childzen may be sone appeased, so small affections vanish lightly.

He that bringeth an infirme body vnto voluptuousnesse, is like him that bringeth a broken ship into the raging Seas.

They who goe to banquet onely for the meates sake, are like them who goe onely to fill a vessell.

Servants when they sleepe feare not their masters, and they that be bound forget their fetters : in sleepe blcers and sores leaue smarting, but superstition alone vexeth a man when he slepeth.

Like as they iudge worse of a man, who say that he is wrathfull and vngracious, then if they denyed him to be alive : so they thinke not so euill of God, who say there is no God at all, as the superstitious, who say God is froward and full of wrath and reuenge.

As a vessell cannot be knowne whether it be whole or broken, except it haue liquor in it : so no man can be thoroughly knowne what he is, before he be in authoritey.

As Darnell springeth vp among good wheate, and nettles among Rholes, even so enuy groweth vp among vertues.

They

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Like as the Mare both deliuereth, nourisheth, and is with young all at once: so an Usurer bes toze hee hath beguiled one, deuisseth how to decetue another by making a false bargaine.

Like as an Horse after he hath once taken the bridle, must euer after beare one or other: so hee that is once false in debt, can lightly neuer after be thoroughly quit there-from.

Like as Physicians with their bitter Drugs doe mingle sweet spices, that they may be the better receyued: so ought checkes to be mingled with gentle admonitions.

Like as the Bookes which are seldome times occupped will cleaue fast together, so the memozy waxeth hard if it be not oftentimes renued.

The payson which serpents continually keepe without any harme, they spit it out to others destruction, but the malicious contrariwise hurt no man so much as themselves.

As it is great foolishnesse to leaue the cleare fountaines, and to fetch water in puddles, so it is likewise to leaue the written truth, and to trust by the dreames of mens imaginations.

As the Adamant by little and little draweth the heauy yron, vntill at the last it be toynd with it, so vertue and wisdome toyne men vnto them.

As he which in a game-place runneth swiftest, and continuing still his pace obtaineth the crown of his labour, so hee that diligently learneth, and earnestly followeth wisdom and vertue, shall be crowned with everlasting glory.

FINIS.

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